

THE
L I F E
O F
Mr. John Hieron.
WITH THE
Characters and Memorials
Of Ten other
Worthy Ministers
O F
JESUS CHRIST.

Written by Mr. Robert Porter, late Minister of
the Gospel in Nottinghamshire.

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Exemplum.

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To the READER.

IN compliance with the desire of Reverend Mr. John Barret of Nottinghamshire, I send abroad this Treatise and prefix my Thoughts (quales, quales) thereof.

I conceive it well worthy of its very Eminent Author, Mr. Robert Porter, who also now sleeps in Christ. The Matter, Language and Method are worthy of him. Who hath herein, like himself, joyned brevity with sweetness; given the Memoirs of many worthy Men in a narrow room: And laudably performed the Historians part in Relations, and the Divines part in Reflections.

To me it seemeth no small Duty, (as I hope farther to express in due time,) to publish the Lives and Praises of Holy Men. It is the Will of Him, whose Will ought to be ours, that the Memory of the Just should be blessed: And the praise of such, is more Gods praise than theirs. As for themselves, Saints need no Monuments. And no one of them desires a richer Encomium than Lazarus had; The poor man dyed, and was carried by the Angels into Abrahams bosom. But the Church and World do need their Memorials: For exemplified Sanctity, is the most Noble, Beautiful and Persuasive. The Holiness that is in Gods Children, is of more excellent kind, than that which is in his Holy Bible

To the Reader.

~~It is a living image of God; and that which is the transcendent End, of which the Scripture it self is but a Means.~~

Such Narratives as this, do shame and wipe away the Calumnies which Ignorant Men drive, and Malicious ones do foam out against the Excellent of the Earth. They do convincingly prove, what many will not think: ~~That there are really very illustrious Gifts and~~ (Graces, where) no such things are seen as Copes and Miters. And that it is not among such as the Protestant United-Brethren, that a godly, painful Minister is a rare thing ~~nor whatever he suggested to the contrary, by those that still judge us fitter for Prisons than~~ ~~Bullocks.~~

~~Great~~ Hugo Grotius, when Dying, would have given all that even he had, to be plain, godly John Urick. They whose hearts are cleansed by the Inspiration of the Holy Ghost, do surely expect the day, wherein the most Dignified Drones will wish they had been (what they do now malignantly name) Drudging Divines.

The Lord make us all more Pure and Holy; and followers of them who are now inheriting the Promises. That our Burning Bush may not be consumed; but our Jerusalem be yet made the Praise of the whole Earth!

So Prayeth,
Daniel Burgefs.

THE
L I F E
O F
Mr. Hieron, &c.

C H A P. I.

Of Mr. Hieron's Parentage, Birth, and Childhood.

MR. *John Hieron* was a Prophet, and the Son of a Prophet. His Father was Minister at *Stapenhill* near *Burton upon Trent*, a Vicaridge it was, and in that Vicaridge-House he was born in *August*, 1608, and baptized the 28th day of that Moneth. His Father being puritanically inclined, had no great things in the World; but he was a good Man. I have heard his Son *John* say of him, that he was well esteemed of by Mr. *Hildersam* and his Hearers: And that he did believe that he was found in the way of Righteousness. It hath been the sin, and the shame of this Nation, Oh when shall we be cleansed! that the least scandalous Ministers have been forced to take up with most scandalous maintenance. They then made sure to make Old Nonconformists poor, and to keep them so: But through frugality, and Gods Blessing they lived, and brought up their Children well. Since the Year 1662 they have used a Method quite to starve Nonconformists. Not a poor Vicaridge, not a blind Chappel, not a School, nor any visible way of maintenance for them, and yet they have lived. Providence is kind

and tender ! handfuls of Meal are growing, and we almost think we may some of us live to see Puritanism better thought of, and provided for in *England*. I know many Nonconformists pinched, but none starved. Though neither Purse nor Scrip, yet no insupportable tempting wants : When Bladders are pricked, yet they can't sink whom God will hold up by the chin, and teach the hand of Faith, the true swimming stroak.

In his minority he went over *Trent*, both going to, and coming from School, and was once or twice endangered thereby. In a Note found under his own hand, it is thus said :

Deliverances to me vouchsafed, *à teneris annis*.

1. From a Cow in his Fathers yard, that took him on her horns, and threw him a great way, yet without any harm.

2. Falling out of a Chamber into a dry Fat in the lower room, yet no harm.

3. Fell out of a Boat into Trent, yet not hurt.

4. Once ventring into the Trent-boat himself, and not being able to manage it, and the wind high, he was carried down the River towards some deep place, and at least one whirlpit, where he had been in danger to have been lost : But one seeing it, took a private Boat, and stopped him, and his drowning was prevented.

These he recounts, and adds a good note, The Lord expects we keep a chronology of remarkable things done by him for us. *Greenhil* on *Ezek. 24. 2*. In these things we may note, That these preservations were presages of something more than ordinary, that God had for him to do. Where such notable things occur, they signify some eminent Evil the Persons are reserved for, or some eminent good preserved for. *Moses* drawn out of the Water was a deliverer. There is a passage in the minority of *Ambrose*, That there was a swarm of Bees settled on his Face in his Cradle, and flew away without any hurt to him : Whereupon his Father utter'd this saying, *Si vixerit infans iste, aliquid magni erit*, If this Child live, he will be some great Man. Again, since you see he laid these in his Records, kept them as the *Pot of Manna*, let us rehearse and record Gods goodness. It's a real wonder any Child lives to be a Man, or if they do, they are not all *Mephibosheths*, through folly. It must be ascribed to God and his Providence, without which all our Watchers and Keepers would be in vain. There are many places that give us occasion to call them as *Hagar*, *Gen. 16. 13, 14*. did the Well *Beer-la-bai-roi*, places where

we have found God seeing for us, and looking after us, where we have not looked at him, nor for him.

CHAP. II.

Of his Country Education.

MR. Hieron's father removing to *Chelaston*, he was with several Masters, but at length he placed him at *Repton-School*, after Mr. *Whitehead* was come thither, with whom he continued Five years. Mr. *Whitehead's* Abilities, and Method of Teaching, and Diligence were so great, and his Conversation so good, that the School obtained a great Name, and bred many worthy Men. It was an excellent Seminary; and here Mr. *Jahn Hieron* got that true foundation of School-Learning, that bore a very great Superstructure of Divinity, History, and Philosophy. He was a very great Critick. Oh! the mercy of a good School, and Schoolmaster where the first Elements are well learnt; they give great capacity, and are an happy introduction to all kind of Learning. Let the World speak as contemptibly as they please, a good School-Master is one of the fundamentals of the Learned-World. A good School-Master makes all his Schollers his Debtors; and I do not know who can be thankful enough for them.

CHAP. III.

Of his going to the University, and continuance there.

HE went to *Cambridge*, and was admitted into *Christ's Colledge*, May 2. 1625. under the Tuition of Mr. *William Chappel*, afterwards Bishop of *Cork* and *Ross* in the Kingdom of *Ireland*; for whom he had an high veneration to the day of his death, and never mentioned him without honour, as being a Learned, Painful, Careful Tutor, and very faithful to his Trust, and constant Expounder of Scripture in his Chamber at Night when his Pupils came to Prayer, shewing them the Logick of their Bibles; which Mr. *Hieron* alwayes accounted very advantageous and beneficial. On the Lords-days Sermons were repeated, and an account taken of his Pupils, how they spent that day.

And if any of them walked disorderly, and persisted under Admonitions, he would acquaint their Friends, and send them home; resolving to keep none, who answered not the ends of their being sent thither. In this Colledge he was chosen Schollar of the House, and in the Colledge he continued, without ever absenting himself (except oncthree Weeks) until Jan. 1628, when he commenced *Bachelour of Arts*. About March 25th. following he went to *Dis* in *Norfolk*, to teach School. The profits of the place he found might have been considerable, but some other things not so well suiting: At the Commencement he returned to *Cambridge*, and continued in the Colledge until *September*, when he went into *Yorkshire* to an Acquaintance of his Tutors Mr. *Thurscrosse*, a Prebendary of *York*. At which place, called *Kirkby-Moor-side*, he had his Table in Mr. *Thurscrosse's* House, and some other small matters, Reading Prayers for him, and teaching School in the Town.

Thus that Colledge, famous for Worthy Men of old, and of late Mr. *Meade*, and Dr. *Hen. More*, received no small honour from Mr. *John Hieron*, an honourer of his Colledge and Tutor, and an honour to them. He brought from thence Gold and Ivory; but no Apes and Peacocks; solid, no useles Learning.

C H A P. IV.

Of his entrance into the Ministry at the Door of Ordinaion.

BEING devoted by his Parents to God, and Educated for the Ministry, and God having given him an heart to improve the Advantages of his Education into a preparation for that great tremendous work; he was willing to consecrate and dedicate himself, and desiring that good work, he (a lover of Order and sensible that no advised Man dare take that honour to himself) did address himself to Dr. *Morton*, a Learned Man, then Bishop of *Coventry* and *Litchfield*, who upon Examination found his worth; which he readily did, about Baptismal Regeneration, which he so strongly argued out of the passages in the Service-Book, that the Bishop was put to his distinctions, shewed himself much pleased with him, and wished he had known him sooner, that so he might have bestowed on him something that he had lately disposed to another. His Ordination proceeded, and on Trinity-Sunday 1630, he was ordained both Deacon and Presbyter. Thus this good Man entred regularly, put his hand to the Plough, and never

verlooked back. This his Ordination he was well satisfied in, and so well, that when some (run into Errors) would speak of renouncing it, he did with much abhorrency reject such a motion. And yet on the other hand, he was far from thinking Ordination by Presbyters invalid, or a nullity either in the Reformed Churches, or in England. His Acquaintance were most of them Presbyterians, and he ever embraced them as the Ministers of Christ: He needed no Reordination because he had Episcopal. He never open'd his mouth to encourage any of his Brethren to seek Reordination, which Laws (made as hard as uncharitableness could make them) required of the Presbyterians.

CHAP. V.

Of the places where he exercised his Ministry, and some few Occurrences mentioned that betided him in those places.

MR. *Thurcrosse* was very desirous of his stay, and gave him some prospect of preferment by or from him, yet that place being at so great a distance from his Father, he would not bear his stay there, but after he had continued about a year and half, called him home to him.

Sect. 1. His next place was *Eggington*, where he was Household Chaplain to Sir *H. Leigh*, and did preach at *Newton-Sulney*, which was very near him, where Sir *Henry* was to procure a Minister, for which he had his Table, and the keeping of an Horse, and Ten pounds *per Annum*. Sir *Henry* was a discursive Man, and sometimes detained this studious Man too long at Dinner, who yet a little against his temper concealed his uneasiness, and wrote thus in his Almanack against the day of his coming to *Eggington*, *Accessus ad Prosopopaiam*, *Apr. 29th. 1631*. By which he meant he must now personate another Man, and not act like himself, nor follow his own *Genius*. He was not for meals to be devourers of time, nor converse to swallow up study. His Study was his Paradise, and the swallowing of Books his most delightful Meat and Drink. Sometimes when long sitting at Table was wearysome to him, he took the liberty to leave them, and to walk into the Garden, or to go into his Chamber. Sir *Henry* valued him much, and was ready to testify it; and now 1632, his time of Commencing Master in *Arts* being come, he went to take his Degree, and Sir *Henry* by Interest procured him a Buck, to be sent to him

him to entertain his Friends, which the Lord *Montague* did out of a Park of his near *Cambridge*, and sent it by his own Servant to prevent further charge. And Sir *Simon Every* (who married Sir *Henry's* Daughter) gave him something towards his Charges. Upon his return he was sought to by the good Lady *Heyrick*, to whom he went and paid his respects, but would not leave Sir *Henry* (though he had the offer of a double Salary) who was a noble generous spirited Gentleman, and had obliged Mr. *Hieron* by manifold Conveniences, giving him much liberty, and all the respect that might be. About this time *Carbarine Countess of Chesterfield*, a Religious Lady of Noble Extraction sent to him to preach her a Fryday Lecture (though I think the Countess kept it as a Fast upon account of the Death of her Eldest Son the Lord *Stanhope*) every Week, which was preached either in the Hall, or in the Chappel at *Bratby*, which he accepted. She gave him great respect, allowed him to use Ministerial freedom, which he took, being no flatterer, and she bore, being a good Christian. One instance may be worth noting here. A difference arose about precedency, the Countess judged her Gentlewoman ought in right to take place of a Baronets Daughters, and expected they should acknowledge it, and then said, *She would put her Maid in her Pocket rather than she should give them any offence.* But they not willing to yield it, the Countess sent to the Earl Marshal to decide it, who said the Countess was in the right. Mr. *Hieron* being to preach at *Repton* Exercise (famous not only for a Sermon, but also for the work of Prophecyng, by one Minister after another opening Scripture) the Countess being there, he preached on that Text, *Blessed are they that hear the word of God and keep it.* And in an use of Instruction he commanded them that were there present to hear Gods words, striving for the good of their Souls, whilst others were striving for precedency on Earth, &c. This the Countess was so quick as to observe, and speak of it to Sir *Henry Leigh*, who had taken no notice of it, but so humbled her self before the word, that she never spake of it to Mr. *Hieron*. Their Memory is precious that did so, their names and memory will rot, that are above, against,

Reader, Note, *Great Persons* did not think it below them to frequent Lectures in those days.

neglect, and contemne such practices. If great people be good, they will heed what they hear and bear reproof. And let all Christians and Ministers believe that faithful dealing is the true way to respect, and that of the wise Man will be verified, *Prov. 28. 23. He that rebuketh a man shall find more favour afterward than he that flattereth with the tongue. A wound that's friendly is better than a deceitful kiss. Prov. 27. 6.*

Here

Here again he had some calls a way by persons of Great Note, but he continued at *Eggington*, until *Michaelmas*, 1633.

Self. 2. From *Eggington* he removed to the Town of *Ashborne*. Mr. *Joseph Taylor* Lecturer and School-Master there, falling into weakness, was disabled from his Service, and being a weighty honest Man, much desired to have the School and Lecturers place well supplied. Pursuant to this design Mr. *Lees* of *Ashborne* (every way a substantial man) took a journey to enquire after one Mr. *Patrick*, then, I suppose, Schoolmaster at *Leicester*, motioned to *Ashborne* School. And in the *Crown-Imm-gate* at *Derby* Meeting Mr. *Hieron*, and one Mr. *Wheeldon*, who had been enquiring for the *Cambridge* Carrier, asked them, Whether they were *Leicester-shire* Men? They answered no. Inquired, Why he asked that question? He replied that one Mr. *Patrick* was motioned to *Ashborne* as a School-Master, and he knew not but that one of them might possibly have been the Man. Mr. *Hieron* went on, but Mr. *Wheeldon* stepped back to him, and told him, if they wanted a School-Master, they could not have a fitter than his Friend there, meaning Mr. *Hieron*. And gave a character of him, which so well pleased Mr. *Lees*, that at his return home, he acquainted Mr. *Pegge* (an Attorney of great note and business, and inclined to good men, an Inhabitant in *Ashborne*) and Mr. *Taylor* with what he had heard, They took notice of it, and Mr. *Pegge* wrote to Mr. *Gilbert Ward* of *Tickenhal* (an Ingenious man, a man of Wit, Worth, and Business) who knowing Mr. *Hieron* well, gave an account of him to satisfaction. Which being received, Mr. *Taylor* wrote to Mr. *Jackson* then Minister of *Sutton*, (a learned, sober, grave, and weighty man, of whom Mr. *Hieron* used to say, *He was Logical in every thing*) to desire him to bring Mr. *Hieron* to *Ashborne*, which he did, and there they offered him the School-Masters place at *Ashborne*. He promised to accept it, if they could and would fairly procure it for him. Thus by a passage, which to us is accidental, and a meer contingency, was this worthy man brought into their thoughts at *Ashborne*, but an higher Hand, and a wiser Purpose directed it.

Mr. *Taylor* (then grown unable for the School and Lecture both) set himself to work, and improved his Interest in the Company (consisting of Three Governours, and Twelve Assistants) in whom the Right of Election lay, and ingaged Ten of them for Mr. *Hieron*. But now it beginning to be noised abroad that the School would be vacant, one Mr. *Cox* put in for it, who, though he could not gain the Majority of the Governours and Assistants, yet having got some of them, and some Interest made by some great Neighbours who influen-

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ced upon the Heirs of the Founders of the School (who had a kind of a Negative Voice) Three whereof were then remaining, two whereof were gotten for Mr. Cox, and the third for Mr. Hieron. The Major part of them had power to stop the Election, and so it occasioned a great contest. When Mr. Taylor saw what opposition they were like to meet with, he would not have resigned until the Coast were cleared, and therefore procured Mr. Whiting to teach School for him. But he perceiving there was no hope that he should be the man chosen, withdrew his hand, and left Mr. Taylor (by reason of his weakness) under a necessity of resigning. Which he did, and two more of the Governours and Assistants being brought over, Twelve of the Fifteen chose Mr. Hieron. But the Heirs of the Founders not consenting, the Election was not ratified, and so it fell to the Bishop of the Diocese to choose. Mr. Hieron by the Bishops Order was examined by Mr. Baser the Bishops Chaplain, who commended him much for his skill in the Tongues. The Bishop readily gave him his Title. But then a question arose, whether Bishop Morton being now Elect of Durham, could act as Bishop of Coventry and Litchfield: Hereupon Applications were made to Arch-Bishop Abbot, who in the vacancy of the Bishoprick was Bishop of it. And the Arch-Bishop gave him his Title. But then it came to a new Dispute, that it must be the Bishop of the Diocese that only could give a Title, and therefore it could not be done until the Bishoprick were filled. By and by it was, Bishop Wright was installed, then each side applied to him, and neither side appeared empty; for so was the manner then. He deferred the decision until he should in his Visitation come to Ashborne; which he did, and when there moved that they should wave Mr. Cox and Mr. Hieron, and by a great Neighbour one Mr. Mountney was propounded, and both sides sat down. Mr. Hieron was content, he was at ease where he was, and having the Lecture at the truly Honourable the Countess of Chesterfield, for which she promised him but Ten pounds *per annum*, but gave him Twelve; he judged his Salary competent, and so was satisfied. But the Lord had higher business at Ashborne for Mr. Hieron, than a Free-School. Tho' when the Election of the Governours and Assistants was made void for want of Confirmation by the Heirs of the Founders, when Bishop Mortons Title was questioned, and the Bishops would not satisfy neither, Mr. Hieron could have been content to have declined all further prosecution of the business. But he was desired still to stand for it, and his friends promised that if he went without it, they would choose him Lecturer, and they proved as good as their words. Men wise and unbiassed pitched upon him, in whom worth was, and after the Lecturers place was void by Mr. Taylors death

death, the Trustees for the Lecture chose Mr. Hieron Lecturer. *Momtney* proved bad and immoral; a great dishonour to the School, and a vexation to the Town, who sought to the Bishop to remove him, who alledged he could not. Then the Governours of the School stopped his Sallery, and after articulated against him in the High Commission, but that way giving them no Relief, they were at last forced to sue him at Common Law, and it came to a Tryal before Judge *Hutton* (or his Colleague) and they cast him and ejected him.

But while *Momtney* proved so ill, and such a vexation, Mr. Hieron proved like himself, and an honour to his place, and satisfaction to the Town. He built upon Mr. *Taylor's* foundations, and both preached and lived as that Worthy Predecessor did. And though Mr. *Taylor* was dead, yet he lived, and the work was carried on by his Successor. Here Mr. Hieron continued, labouring in Word and Doctrine, and procured from Bishop *Wright* a Licence for a weekly Lecture to be preached at *Alsborne*, which was upheld by many very able men, that so by the mouths of many Witnesses what was preached on the Lords day might be confirmed, and that by mutual converse Ministers might be edified and comforted, as well as people advantaged.

I suppose it was about *October* in the year 1635, that he married the Relict of Mr. *Taylor*, who had then, by her former Husband two Children, a Son, and a Daughter. An happy Choice he made, and very happily they lived together. She was an holy Soul, understanding and prudent, loved her former Husbands good Acquaintance, and brought them to be Mr. Hieron's Acquaintance. Those of them that I knew honoured her indeed, and so did all that knew her. She was the Daughter of Parents that were considerable, and of very good reputation in *Alsborne*. She had many Brethren and Sisters, (some of whom I knew) and I think I may truly say, that few Families produced more persons of good brains, and excellent behaviour. I knew none of them mean in the World, and some of them made a considerable Figure in it.

Here Mr. Hieron pitched, and staid till the Civil Wars came on in England, and then, though a quiet Man, and fain would have continued at his work, yet could not, but was forced to make many withdrawments for security, which did much disturb and tire him, and his Family were put into many frights by searches for him; ill Neighbours informing them of *Tutbury*, and soliciting them to take him (who had no other provocation for him, but only the faithful discharge of his duty) He loath to live a Prisoner in a place so like Hell, where his Righteous Soul must have been upon a perpetual rack, resolved to remove himself and his Family, with some part of his Goods

to Derby. And no sooner was he and his Family gone, but his House was plunder'd, and his Books (hidden securely as he thought) discovered by some ill Neighbours taken likewise. This was in the year 1643.

Self. 3. About two Moneths after his coming to Derby, the Inhabitants of *Breadfall*, a Town two little Miles distant from Derby, being destitute of the Exercise of the Ministry among them made their complaints to Sir John Gell, then Governour of Derby, who answered them, *Find out any fit man, and I will put him in.* They applied themselves to Mr. Hieron, he answered, *He was out of employment, but would not move a foot toward getting the place.* They returned to Sir John, who offered the place to Mr. Hieron's Father occasionally there; but he desired Sir John rather to bestow it on his Son, which he immediately did, and caused an Order of the Committee to be drawn for that End; and sent a Command to the Constable of *Breadfall* to come on the Sabbath morning, and convey him to the place, and secure him. They went back to him to acquaint him with what was done, he told them he would not go, unless the Order was sealed to take with him. The Order was perfected, and the Constable came on the Lords day, and took him with him to *Breadfall*, where he performed the work of the day, and returned to Derby at night. Thus he continued about ten moneths going to *Breadfall* on the Sabbath days, officiating there all the day, returned to his Family at Derby at night. But after that time, having some more probable prospect of Safety at *Bradfall*, he removed his Family thither, November 1. 1644. And there continued quietly during the War, and afterwards till the 24th. of August, 1662. that settled Uniformity by so many breaches, and rendings of Ministers and People, as the Protestant part of the World never saw before. Amongst the rest this conscientious Minister of Jesus Christ was caught in the Noose; for no better are such Impositions than snakes to the truly conscientious, who are not for leaping from one mode of profession to another, are not for wringing out themselves by distinctions and evasions, but would do all in simplicity and godly sincerity, without any equivocations; endeavouring to maintain a principle of honesty in the World.

I shall close this Section and Chapter with a few remarks. Here may you see how Gods Providence finds work for them that have a mind to work, willing minds do not ordinarily want opportunities long, but God opens a door for them. See again how God disposeth the forced flights of his Ministers to spread the Gospel into other places. He that must not preach at *Ashborne* shall preach at *Bradfall*; when his seed-time was over at *Ashborne*, God found this Spiritual seeds-

seeds man another field. God distinguisheth between flying Hirelings, and Shepherds that are forced away. God seemed by this Providence to approve his flight. And you lastly see how seekers after the word do find it, here was a people that could not live without the Ordinances, and God cast upon them not a bare Doer, but a Workman, not only a man in a Ministerial habit, but a man of a Ministerial Spirit. The greatest mercy that ever befel *Bradfall*, if they did know in his day the things of their peace. It was his day of Service, their day of advantages: a price indeed was in their hands, happy they that had hearts to it, as some of them I hope had.

CHAP. VI.

Of his Ministerial Endowments, and of the discharge of his Ministry.

Self. 1. **T**HE qualifications of this Worthy Man I shall give you summarily. He was a good Man, as it's said of *Barnabas*, he was a Learned Man, he had much of *Egypt's* Gold and Treasure, and brought it all to Gods Tabernacle. He was well read in Books and good Authors, a very studious man: He was well seen in History, and very frequently in converse made an excellent use thereof. He had a sharp judgment, he was a great Master of Method, had digested his Tutors Method of preaching thoroughly: He had a very strong memory, which continued to the last; so that if there were any doubt about the quantity of any Syllable, he had a Verse ready to shew what it was. He had searched into Chronology of Scripture, knew much about it, and was ready in it. But he was almost a Non-such in his Bible; you could not name a difficulty, but he was ready to give the unfolding of it, or what was said to it. He was most ready in the references of one Scripture to another, and could readily turn to them. He had an excellent faculty in expounding Scripture, in opening a Chapter, he opened his Text with great clearness. He had a gravity in Countenance and Carriage, and in his Delivery. He was a Mall of unsound Opinions, though he did not delight in preaching Controversies, yet when it fell in his way, his matter naturally leading to it, he would so distinctly state Controverted points, and leave them so clear, that there would scarce seem to be any thing of controversie in them. He was a close and wise reprover. He was a powerful presser to duty; he was excellent in

Instruction, skilful to direct to means, very compassionate in dealing with tender, troubled Souls, able to give strong Cordials, and very discerning to know to whom to give them. In a word, he was a Scribe instructed to the Kingdom of God, had Treasures, and could bring forth things new and old. He was a good and faithful Steward of the Mysteries of God; he was able and apt to teach, furnished both with an Heart well headed, and an Head well hearted; he was skilful, and faithful, a sound Believer of what he preached, zealous for God, no body that heard him could suspect him of being in jest, all must conclude he was in earnest, and that his words were in his heart, and that they came out thence. His breath was warm, which testified Life within, and heartiness for God.

Self. 2. As to the discharge of his Ministry I must be a little more particular. He did shew his qualifications, his sincere ends in entering into the Ministry by his conscionable fulfilling his Ministry received of the Lord, doing the work of a Minister, making full proof of his Ministry, he was a Workman, and a working man, a dextrous labourer in Gods Vineyard, a painful and skilful Husbandman whom God had instructed to discretion, and had taught him. He dispensed Holy Mysteries, the Word and Sacrament as a Minister of Christ; and a faithful Steward of the Mysteries of God:

1. He was well satisfied about the Doctrine of the Lords day, as a Christian Sabbath; and accordingly he did earnestly contend with the Profaners of the Lords day, zealously press its sanctification, and in his own practice was a practical Sabbatarian. This would appear both from what he did at *Alshorne*, and also after at *Breadsall*. But take for proof what follows. Some time after his settling at *Alshorne*, the Book for Sports on the Lords day came forth; and presently was the fear of Gods Commandment cast off (the applications of the Sabbath to the ends of its institution being one of those bands and cords, that corrupt nature would fain break, and is glad of any pretence to cast away) Unbridled youth presently took the liberty granted; and Tidings being brought to Mr. *Hieron*, he got to Mr. *Pegge*, a Man of Authority in *Alshorne* to accompany him, and coming to them, they found Boys and Youths shooting at the Butts, and only one man with them; and being demanded why they did so? The man answered that the Bishop gave them leave. How dost that appear said Mr. *Hieron*? The man answered, on such a Sabbath day I came through *Eccleshall* (where then the Bishops seat was) and saw there a Bear-baiting. Mr. *Hieron* rejoyns that's no proof, for the Castle is at some distance from the Town, and the Bishop might be

said, If it offended them he would forbear, and so the Company parted.

But a while after he went to another Company, got together on the like occasion, where he met with a man who argued the King allowed it, and those would not part.

Mr. Taylor in his Life having preached about the Observation of the Lords-day, and therein reproved that bad Custom which the Butchers of that Town used of selling Meat on the Lords-days in the Morning. When Bishop Wright afterwards came to visit there, some, who were loath to forgo that bad Custom, dealt with him in private about it, and so far gained on him, that in his Charge or Speech he mentioned it, and used this instance, *Suppose a Labouring Man receives his Wages so late on the Saturday night, that before he can get home, the Shops are shut up, and no Meat then to be bought, shall not the poor Man therefore have a chop of Meat to his Dinner the next day (with great noise the Bishop added) God forbid.* Mr. Hieron, well understood this reflection, and others took so much notice of it, as to take encouragement from it. Yet notwithstanding Mr. Hieron preaching upon the Commandments, when he came in course to the Fourth Commandment, returned upon the reproof of this sin; and raising an Objection, but some may say my Lord Bishop gives us leave. He answered, *Suppose that were so, Whether is it reasonable to regard what one Bishop might say in a private place, more than what that Bishop, and all the Bishops in England had said in Parliament.* And having the Statute of 3. *Caroli* with him in the Pulpit, he read it to them, and told them, there were but so many years passed, since this was enacted by Kings, Lords, and Commons; and that this Bishop on whose Authority they so much relied, was one of the Number, being then Bishop of Bristol. This put them a little to a stand, yet one of them said, he would notwithstanding hear what such a Gentleman, nor far distant, would say to it. Whether they reformed or not, I cannot well say, but Mr. Hieron did his duty with Zeal and Courage. These instances may suffice to illustrate and prove this head.

2. He was a Man that filled the Sabbath with its proper Exercises. It was a painful day to him, yet not grievous, because the day was his delight, and holy employment was his refreshment. He prayed, he read the Scripture, and expounded it; he sung Psalms, he catechised and expounded the Catechism, he preached twice a day, and this he did with that holy zeal and earnestness, that sometimes (especially in the spring of the year) he hath been so sore upon the Mondays, that he could not endure to sit, but was forced to walk about

in his Room, whilst he was able, and then to try if he could find out any other postures which might be more easie to him than sitting was. He stuck close to his people, gave them their full provision, and when the necessities of some Neighboring places called for a supply, he hath sometimes preached thrice a day rather than his own people should be shorrted. He very rarely exchanged with any body on the Sabbath, kept his own Vineyard, and kept to it. *Breadfall* wanted preaching when they sought for him, but never wanted after they found him. He administred both the Sacraments in their Seasons, and for the instructing and admonishing part of discipline he was abundant in it. He taught publickly, and from house to house, warning every one, and teaching every one. The younger he catechised in the Congregation, the elder at home went to their Houses, called them to his. The Sermons preached at Church were repeated in his house, all his willing Neighbours were welcome, and for some time considerable numbers did frequent those repetitions. And for their encouragement so to do, he would sometimes in the week-day invite to Supper such as came to Repetition and Prayer on the Lords-day, and after Supper let them play and use some fit Recreations, and be innocently as merry as they would, being no enemy to harmless mirth in its own proper season. He took all occasions to do them good. I have cast some sorrowful looks at that place since he was thrust out of it, as fearing that Vineyard was like to become as the Sluggards field, having lost his cultivation of it.

3. He confined not his labours within his own charge and precincts, but was ready and frequent in week-day work abroad. His Fountain was dispersed abroad, and Rivers of Waters in the Country Villages. He assisted in upholding most Lectures; and then there were many, by putting his hand to them. He set up a Monthly Lecture at *Dale-Abby*, which for some time he only preached at himself, but afterwards a Congregation being there gathered by him, other Ministers came in to his assistance, and made that single Lecture a double one. This Exercise was kindly embraced by the people at *Dale*, and was well frequented, till the anti-religious Spirit arose in 1662. and then the Ministers who were to preach hearing of an armed Rabble coming from *Derby* to break them up; after they had advised with the people, resolved to desist and desperse themselves, and so gave way to those furious Bigots. *Let a Bear robbed of her whelps, meet a man rather than a Fool in his folly, Prov. 17. 12.* This glorious Victory they obtained, to scatter a Meeting whose only crime was serving God, and to put an end to a Meeting there, where Vision was very rare, and Preaching much needed. So ended this, and most of the Meetings in the

Country. This was about July, I think, and in August following, the Ministers now disturbed were silenced, not by a rude self-calling, and self-raising Rabble, but by a formality of Law, which in Gods time I hope will appear to be according to that phrase, *Psal.* 58. 2. a weighing of the violence of Mens hands in the earth, an holding balances in hands, the emblem of Justice, as if they would proportion punishments to faults, but tilled and turned the Scale by revengeful malice, and to curry favour with the Enemies of all Righteousness, sentenced an Innocent, useful Seed of Men, whom God would never cast off, though they cast them out. And I am not without hopes that some of them may live to have a *Paphnutius's* kiss from a *Constantine's* mouth, Amen, if God see that good.

4. Where ever he preached at home, or abroad, he preached the Word, he was a Scriptural Preacher, not Chaff, but Wheat was sown by him; not Niceries and Subtilties, but sound Doctrine, well digested truth in significant words was delivered by him. Gingling, tickling the Ear, parching and painting the Face of Truth, dabbing with intempered Morter, were things he practised not, yea, he abhorred them. His Sermons were no flattering glasses, but true clear Mirrours to shew Men the true Complexion of their Souls.

He had Art enough, but he concealed it, he had much Learning, but it all served Divinity; he had Logick and Philosophy enough, but he planted no *Aristotles* Grove by the side of Gods Altar. He had method enough to divide a Text, but he never crumbled a Text; he divided the Word into fit Portions, he never strained a Text, but would be sure to give you the proper fruit from such a branch of Scripture. I never knew him impertinent. Indeed if ever Man prophesied according to the proportion of Faith, if ever Man compared Spiritual things with spiritual, if ever man spake as the Lords Messenger, in the Lords Message, as is said of the Prophet *Haggai*, *Hag.* 13. if ever man filled his Vessel at the Holy Fountains, if ever man took his Words from one Shepherd, if ever man brought light to Scripture from Scripture, and made it to interpret it self, he did. Blessed be God there are many such, and he must be ranked amongst such men. His Sermons on heads of Divinity, his Discourse of Spiritual joy, prove what I say.

5. He managed the Holy Sacraments with a great deal of care, fear, pains, and circumspection, according to the weight and worth of those high and Holy Misteries.

As for Baptisme he very rarely administered it in private, and never but where necessity and charity required it. His constant way was this, The second Lords day after the birth, he appointed the Children

to be brought to the Church, and there after Evening Sermon made all the Congregation Witnesses; and if any had offered to go out, he would call to them, and tell them there was great need they should all understand the Baptifmal Covenant. He never opened the Service-Book after the Ordinance of Parliament required to flut it, and appointed the Directory to take place; yet I doubt not, but he gave as clear instructions, as powerful exhortations and charges, and put up as pertinent Prayers, as that Book or any other Form for that Office, doth or can afford.

As for the Supper of the Lord he administred it quarterly; had alwayes a preparation Sermon, and many times two, when he could procure help; he took great pains in taking an account of, and instructing his Communicants: If any had miscarried, he failed not to admonish them: He made great Observations how he found them: He had his searching Questions about Conversion, about Title to Eternal Life, about Repentance, "Do not all acknowledge it necessary? "Have you repented? If not, why not now? Are we not frail? "Time short and uncertain. He had his excitations to the cure of Souls, and indeed he was no way wanting to help his People to sanctifie God in their near approach to him.

6. He was very exact in performing his duty to his People, but very moderate in requiring his legal dues from his People; He took little of the Poor, and gave them much: And for others in lesser things he took what they brought, and made no strict inquiry: He forbore some smaller things till some took occasion to deny them to be due, and then being obliged to maintain the Rights of the place, he ordered his Clark to demand them: He was forbearing; After his ejection he found many had not reckoned with him of several years, he sued only one, (not of his Parish that denyed any Tithe to be due to him, and led away as much at one time as was of a considerable value. This he might not bear, so applied to the Justices, who upon the hearing adjudged him his own with the penalty upon the unjust with-holder, but he only took his own and what he had spent, and a Shilling to his Servant, and returned the rest. If it might not have been a detriment to the place for the future, I am apt to think he would have sitten down with loss, for his design was the Peoples benefit; he sought not theirs but them, and that he might gain upon them, he ws content to be a Looser. He was a good Towns-man as well as a good Minister. There are two clear Instances.

(1.) He procured a Relaxation and Mitigation of their Assessments by clearing it to them then in power, that there was reason for it, and improving his interest in them, procured ease.

(2.) There

(2.) There was a Town-Stock in *Breadfall*, which being sent out among them in small summes, was frequently endangered to come lame home : Mr. *Hieron* oft advised, it might be laid out in Land, which they never would yield to, but when there was a prospect of his going out (he having promised them Ten pounds if they would buy Land) they accepted, and he as good as his word gave them his Ten Pounds, and so there is Land that yields Three Pounds per *Annum*, settled on Trustees for the use of the poor of *Breadfall*.

7. His Heart was much set upon Success and Fruit among his own People, that in that place he might be able to say that there was Fruits, yea, all manner of pleasant Fruits, new and old, laid up for thee, O beloved. Cant. 7. last. This appeared sundry ways.

(1.) He was pleased that God had given him a People that were frameable to an outward conformity ; but Oh ! where is the *Jew* inwardly ? The power of Godliness ? He was no Formalist himself, and he could not take up with shapes of Christians ; but longed to see real Heart-Christians.

(2.) He was full of thoughts of heart when he found not his desired success attend his work, and would break out thus ; How shall I do more ? How shall I do better ? How shall I pray more ? How shall I preach better ?

(3.) The Fruit he had in *Breadfall*, (as blessed be God he had some.) Oh ! it was as the first ripe Fruits : Oh ! a *Breadfall*-Christian was as a *Joseph*, as a *Benjamin* to Old *Jacob* : They were in his Bowels ; his Soul cleaved to them ; they were his Joy and Crown.

8. He was a man of Hospitality and Charity. Strangers and Friends found him so in courteous entertainments : No good man needed to seek a publick House in *Breadfall* to lodge in, nor strain to reach *Derby*. The Church had a *Gains* at *Breadfall*. And for his Charity ; his lending and his giving was considerable : It extended itself to all the Poor in *Breadfall*, in Bread, in Coats, in Corn, in Money ; yea it extended to poor Christians distant from him. After he had left *Breadfall*-Living he sent Money thither to be disposed as he directed : He devised liberal things, forecasked in hard years to reserve Corn for the poor ; though it sometimes proved to his outward loss. Thus was he full of the good Word of God, and of good Works. His Acquaintances, Neighbours, Kindred, will testify these things. I could on this head be more large and particular, but this taste may suffice ; they that knew him can enlarge upon these hints ; they that knew him not may take their measures from these short touches. To conclude, he was a good man, and that his Religion

ligion was not barren, but had the most undeniable Evidences, even those that Jesus Christ will go upon in the day of Judgment.

9. He was a bold, sharp, close reprover of sin, and yet very tender and compassionate in dealing with tender Consciences, afflicted, wounded Spirits. Some of his great Neighbours while at *Ashborn* did profane the Sabbath, and openly drunk healths in the Market place; he as boldly reproved it, as they did impudently commit it; and this when the War came on, made him to be represented as a *Round-head*, and by the instigation of those Neighbours, he was one of the first in *Ashborn* that had his House broken in upon by Sir *Francis Wortleys* Party, he taken, and imprisoned by them; and as by the words they let fall, he understood, it was in revenge of his Reproofs. He was an hearty enemy to sin, struck at it with his spiritual weapons with all the strength of his arm: He launced festered sores: He attacked sturdy resolved sinners with resolute charges: He beat down sin so, that some touched with *Antinomianism*, thought him too legal, and asked him, by what warrant Ministers under the Gospel preached the Law so much; he readily answered; *The words of their Commission were a sufficient warrant*, citing that Scripture, *Mark* 16. 15, 16. and added, *Is not that as terrible a preaching of the Law as any Minister now doth, or can practise.* To which the Objecter made no reply. But on the other hand, though he lifted up his voice against sin, like a trumpet, yet he neither cryed nor lift up his voice, when he had to deal with bruised reeds, then he bound up their Wounds charily, and had the Oyl of Joy for them that were in the Spirit of *Heavenliness*: He feared to make the heart of the righteous sad: Here he preached the Gospel, he beat down profaneness, but lent an hand to them that were cast down for sin, to lift them up. Many disquieted hearts would make to him, and he would counsel and comfort them, and shew them where the Rest for their Souls was.

10. He backed his Doctrine with a good Life: He was the same man out of the Pulpit, that he was in it: He was a Preacher, and a Pattern; what People heard from him, they saw in him: He was all Voice, Mouth, and Life, his Conversation was a visible Sermon: He was a follower of Christ, mighty in word and deed. He manifested a spirit of knowledge, and of the fear of the Lord. We may say of him, as the Woman of her dead Husband, *Thou knowest that thy Servant did fear the Lord.* No profaneness went from him into any place where he taught: His Doctrine was a pure lip, and his Life exemplary; his Doctrine was pure and savoury, his Breath sweet, and his Life tinctured with holiness in every turn of it. He came,

came, as *John Baptist*, in the way of Righteousness; he lived in all good Conscience; his walking was in simplicity and godly sincerity, not in fleshly wisdom. He condemned not, confused not, his Doctrine by contrary practice; but he confirmed it, established it, and justified the Wisdom he taught. He wrought with both hands earnestly, as some are said to sin. He pulled not down with one hand, what he built up with the other; he spoke with his feet, and taught with his fingers. He spake convincingly sound Doctrine, stopping Gainfayers mouths, and he lived convincingly: They could not retort, nor reflect, nor say, *Physician, heal thy self*. His blameless Life stopped the mouth of iniquity.

11. He was a man of much Prayer, and so a man of much Grace. He pressed Prayer much, he practised it more. He gave himself to Prayer. His Grace exceeded his gift, though in the gift of Prayer he was very great. He prayed with all Prayer, Publick, Family, secret Prayer. He went through the parts of Prayer, was large in Confession of Sin, was very particular in thankful acknowledgment of Mercies, and an earnest Petitioner for Grace and Mercy, for all Spiritual Blessings; a pleading Intercessour for all that he was bound to pray for. He not only prayed, but made a *Collection of Prayers*, called sober People together, and went to them where Prayer was made. He called People frequently to days of Prayer. He carried the Churches abroad, and our Kingdoms and Churches upon his heart, and spread their case before the Lord. He was an hearty Protestant, and a true enemy to Antichristianism. He was a Prophet in Sack-cloth; because of the great Apostasie. He was very sensible of Romish Idolatry. Oh! how much of his heart might one feel, when he prayed, *Down with Babylon*. Oh, how have I heard him lay his praying hand upon *Babylon*, and cry, as if he would not take off his hand, till he had pulled it down, pleading from their Heresie, Tyranny and Idolatry, as if he would have no denial. He was very serious in Prayer, and a great admirer and acknowledger of Grace, when he mentioned any good in himself, or them that joyned with him, it was with much humility, and alwayes spake thus, or to this purpose: *And if there be any good in us, not unto us, not unto us, but to thy Grace be the Glory*. From a thread to a shooe-latchet he would not take from Grace.

12. He magnified and dignified his Office by humility, by great moderation in things that are Problems amongst good men, by a great steadiness. When any body mentioned any good done by him, he would say, *Give Glory to God, this man is a sinner*. I never knew that he estranged himself from his Conforming Brethren, that were

before his Intimates ; but he kept up his honour of them, and love to them. He kept his post, was no bending Officer ; he deliberated much, and then fixed. He had been conformable ; but I believe, not with any great liking, and was not willing to choose that way again, and condemn his laying it aside, and therefore would do neither less nor more, but put himself into Gods hands ; and chose to keep his peace, though he lost his place ; and for any thing that ever appeared, never repented ; nay, he had great satisfaction. One once asked him, *Do you not repent ? What do you mean, says he, the leaving of my place ? No ; I am far from that, for I have done nothing therein, but what I have taught you to be your Duty. Rather lose all, than sin against God ; and if Breadfall Parsonage was the best Bishoprick in England, I must do again what I have done.* And thus he said more than once ; for my part I never knew him staggered.

13. In the works of his Ministry, which are not to me so clearly Ministerial works, he went further than most other Ministers. — I shall instance in Marrying people ; he stood upon it in very great strictness to have a full assurance of Parents consent, and a due publication of the Marriage intended. And in Burials his way was, if he preached a Funeral Sermon, for which he had Money, he would (sometimes at the least) give it to the Poor. If no Sermon were bespoken, he would take the People into the Church, and give them an Exhortation of the length of some ordinary Sermons ; and this he did, because People at such times are more serious and impressible, and he was for catching hold of all opportunities, as impotent People were at the troubling of *Bethesda's* waters.

14. In the places of his Ministry he had great respect, and ever bore great affection to those places ; the care of them lay upon him. He had a great regard to *Ashborn* all his time, and a mighty concern for *Breadfall*. The Cures passed into other hands, but the Care was upon him. He would go to *Breadfall*, while he was near it, though called a Wolf for his pains by his successor. He put himself to many inconveniences by his first remove, that he might be near them ; he took up with a strait house, that he might be at hand for his Peoples service, and that he might live among a People that were his Hearers, though not his Parishioners, namely at *Little-Eaton*.

C H A P. VII.

Of the Occurrences of this Good Mans Life, his Tryals, Afflictions, Oppositions, and the Mercies mixed with them all.

Señ. 1. **T**HE grudge about Mountney the School-Master before mentioned, and the cancered Spirit of his partakers, occasioned Mr. Hieron his first trouble. About December the 13th, 1637. Mr. Hieron and Mr. George Lees of Alsborn above-mentioned, were summoned to appear at the Mannor of Lambeth, on the first of February, between the Hours of One and Three in the Afternoon, to answer to such Articles as were or should be exhibited against them. A Pursivant was sent, who had his Fees : Mr. Hierons part, as my Author remembers, was Four Pounds paid down ; Mr. Lees not being at home, some other paid his part, and got a Noble abated. — To London they went at an ill time of year, made more dangerous by reason of Floods, they made some way to Holt, who was *Apparitor Apparitorum*. He treated with Sack, and feed with Gold, shewed them the Articles, which contained no Capital Crimes deserving a Pursivant, but trivial things and incapable of proof ; against Mr. Lees was objected, that when he was Churchwarden, he had brewed Ale in the Church, which had no other colour then, that the Workman that pointed the Steeple, advised the Mortar should be tempered with Liquor made of Malt. — Against Mr. Hieron that preaching on that Text, [*Fear God, Honour the King,*] he had said, there were some that neither feared God, nor honoured the King ; but walked the streets with impudent faces, whereby he meant, (as they suggested) my Lord Bishop and Andrew Kniveton. And that he had used the expression of removing Mountains ; whereby he reflected on Mr. Mountney and reflected on him, the Governours of the School having removed him, as is abovesaid. — This they looked on as Mercy, that having seen the Articles of their charge, they might safely take the Oath *ex Officio*, the refusal whereof would have sent them to Prison. — No Prosecutor appeared, they feed a Proctor to make a motion, that since no Prosecutor appeared, the Court would please to dismiss them ; he like a Proctor of such a Court, moved that the Court would appoint a Prosecutor ; so they were not dismissed. — They therefore applyed themselves to Dr. Baker, the
Bishops

Bishops Chaplin ; but he did decline them, but Mr. *Hieron* procured a Letter from Mr. *Jackfon* before mentioned to Dr. *Bray* the Arch-Bishops Chaplin, who courteously received them, and went with them to Sir *John Lamb*, and obtained their discharge. Oh how good was God, when he took away the High Commiffion ! And again, how good is God, when it was rifing again in the Ecclefiastical Commiffioners, threw it down, never (I hope) to rife more. *Amen.* The Lord fay fo.

Sett. 2. The next difturbance of this Worthy Man was in the beginning of the War. Sir *Francis Wortleys* party coming to *Afthorn*, one Captain *Bard* and *Dennis* in the dead time of the night, broke into his Houfe, took him out of his Bed ; Captain *Dennis* faid, *Gentlemen cannot drink the Kings health, but you must reprove them for it : Oh*, faid Mr. *Hieron*, Sir *John Fitz-Herberts hand is in this*. They carried him to their Court of Guard, and kept him there till morning, where urging him to fpeak of many things, lay at catch for matter to accufe him : Sir *Francis Wortley* charged him for preaching againft Epifcopacy ; he answered, never ; but againft the exorbitances of it. — His Wives Father paffed his word for him, which was at prefent fatisfying ; the next day he appeared, Sir *Francis* inclined to releafe him ; but would have him call the Parliament a company of difsemblers, but he would not. In the upshot they difcharged him ; he defired his Horfe and Saddle to be reftored : *Nay*, faith Sir *Francis*, *you may be glad you are at liberty your felf*. — During this Imprifonment, one of the Captains, (*viz.*) Captain *Bard* had been with an Honourable Perfon, then living in *Afthorn*, Mrs. *Cocksin*, half Sister to *Philip* Earl of *Chefterfield*, a Royalift of higheft elevation, yet a Woman of Senfe, that knew Mr. *Hierons* worth, bare a fair refpect to Mr. *Hieron*, and represents him in his true Character to the Captain, which he credited, and was fo convinced, that he came to excufe himfelf, and told him, they did not meddle with him, until they had received fome fcores of Complaints againft him ; through which looking at him, they thought him to be one that had no fellow ; but now he perceived his miftake, was forry for what he had done, promifed, if he came thither in peace, he would fee him ; did all he could to reftore his Horfe ; but not able to effect it without payment of Twenty Shillings for him. Captain *Bard* was fo ingenuous, as that after his marching thence, wrote to Mr. *Hieron*, begging pardon of him and of his Wife. Thus God brought forth this good Mans Righteoufnefs, to the fhame of all his falfe Accufers.

Sect. 3. After this Storm he had some quiet, till *Tisbury* became a Garrison for the King. Whether some ill Neighbours going to create him trouble, mistook the Party, and told the errand to a very Friend of Mr. *Hieron's*, who sent him Prisoner to *Derby*, but the ill success of this first attempt did not deterr others: But still others arose, and a Party beset the House, entred and searched, but by Gods good providence he was not at home, and so they returned without him, affrighting his dear Wife, and pilfering some few things. This bred great uneasiness in Mr. *Hieron*, and at length forced him to *Derby*, which at present was a place of Retreat, a *Zoar* to him, secured him and his from fears in the Night, and in a very little time after his coming thither, God provided a Laboratory, a Work-house for him.

Sect. 4. After this he had a serene time at *Breadfall*. No alarm but once, and then no danger followed. Peaceable Sabbaths, here he met with no War, but did himself war against the Devils Kingdom, Lusts of Men, and Wickedness of Times, contentfully seated and settled working hard, had great measures of health, though mixt with some Feavors, which were mostly the effects of his extraordinary pains, and went off without any very long deteinures from his Work. Here he enjoyed a good Living, conversed with a very precious Wife, lived among his Children. Here he and she shewed themselves Lovers of Hospitality, Lovers of good Men, Sober, Just, Holy, Temperate, wone much upon some that had prejudice against him; Thus the Lords Candle shone upon his Head for many years— But in the year 1657, his sprightly, his lively Wife fell ill of an Ague, and a perverse one, which being a double Tertian, and mixt with an high degree of the Scurvy. No Physical Applications, no Change of Air would prevail for (whither she went for Air, viz. to Sir *John Gells* of *Hopton*, then *John Gell*, Esq;) who with his Wife loved and honoured all good people, and had a special Respect to this Matron and to her Husband, there she expired, and by her desire, or her Friends, was interred at *Asburne* with a due Solemnity, chargeable to her Husband, but not begrudged, for great was his Love to her, and estimation of her, which appears by his own record of her death, *July 10th 1657. Mortem obiit Uxor mihi carissima Nunquam satis dilecta quâ ego non fui dignus—* And adds that Scripture passage, *Many Daughters have done virtuously, but thou excellest them all: This Death of hers was something surprizing because her Distemper being an Ague, most thought her bailable: but it proved otherwise: And it was very deeply repented by her Husband. She brought him Two Children; Samuel and Anne Taylor, Samuel dyed young, but Anne our lived*

lived her Father, of whom I shall speak hereafter. She bore him Two Children, *Joseph*, who is alive, the genuine Son of a Worthy Father, He was alive when this was written: is now translated to a better Life before this comes to be published: And *Rachel* who dyed before her Father, one that was glorious within, of excellent Understanding, Wit, and Memory, a Lover of every thing that was good. Now though this affliction was very grievous, yet was it to my observation wonderfully sanctified, greatly sweetned and alienated. In my thoughts that Rod blossomed, it was a growing time with him in Grace from that time, he was alwayes above his Fellows, but then above himself, made sensibly a partaker of Gods Holiness, and received the peaceable Fruits of Righteousness by that his Exercise — And it was greatly sweetned and alienated by his Daughter in Law, Mrs. *Anne Taylor*, the true Daughter of her Mother, who was a *Mary* in her choice of the better part, and bore that Affection to her Father in Law, which few Natural Children equal, and scarce any exceed; she was as a Wife to him, as a Mother to his Children, a Governess to his House. She took all the Family Burdens on her self; that he might be void of care, and serve God in his own business without distraction. She lived single, she cumbred her self, would put her hand to every thing, she was frugal, but not sordid; she was a Restorer of his Life, and nourisher of his Age: So that two great and Singular things may be said of her, that never Man had so great a loss in a Wife made up in a tender, prudent, provident Daughter in Law; she did the Duties of a Wife, a Mother, and yet lived and dyed a Virgin: Oh this many a time warmed this good Mans heart, and he would mention as a great and good Act of Providence — Again all this she did for his Works sake, for Gods sake, for the Gospels sake, in my apprehension what she did is a good gloss upon that Text, *Philip. 4. 3.* Where Paul mentions Women, that laboured with him in the Gospel, not in preaching, which is forbidden: but in good Offices in ministrations and services proper for that Sex. Such an one was Mrs. *Anne Taylor*, a *Phebe*, a *Priscilla*, a *Mary*. She out-lived her Father; but I am apt to think a great part of her Life dyed with him; because it was so much bound up in his.

Sett. 5. His next Tryal was his divorce from his beloved People, Place and Work in publick, *August 24. 1662.* *Bartholomew*-day was black by the destruction of the Temple by the *Chaldeans*, about that time of the year — It was black by the Massacre in *Paris*, commencing that day called *Clades Bartholomaeae* — It is further black, by the expulsion of Ministers, stopping their Mouths, stripping them of their Livelyhood,

Livelihoods, turning them into the wide world without any thirds or visible way of subsistence— This day Mercy forsook the Earth; sure, when so many of liberal Education must be put to dig, beg, or Starve— *Hear O Heaven, be astonisht O Earth, Matth. 23. 37.*

CHAP. VIII.

Of his Behaviour when and while an outed Minister which he was to the day of his Death, of his Removes, of his Way and Work, and of the various Providences, that betided him in that part of his Life.

Sett. 1. **H**E supplicated Bishop *Hacket* (whose Visitation was not long after) that he might have liberty to preach *gratis*, at *Dale Abby*. He pressed him to conforme, he answered his place was disposed off, and could I have been satisfied to conforme, I should not have left my own People; but the place I mention having no Maintenance, is like to have no Minister; unless some body be suffered, whose Charity will send him out at his own Charge, the care of that, saith the Bishop, must lye upon me, which if it did, he hath given account of it, for of any Minister sent thither, I can give none account.

Sett. 2. At *Michaelmas* after *August 24th*, he removed to *Little Eaton*, a Town contiguous to *Breadjall*: Being loath to go far away, he took up in a place where he conflicted with some difficulties; but bare them, and (under some offers of greater Conveniencies) pitched his Tent there, and enjoying peace and quietness abode there three Years and an half, doing good according to his opportunities; till a new publick storm arose, even a rough Wind in a day of the East-Wind; wherein man did not imitate God, who stayeth his rough Wind in the day of the East-wind. *Isa. 27. 8.*

Sett. 3. And now comes the hurricane of the *Oxford Act*, to scatter them, whom the *Uniformity Act* had removed, violently to toss and turn them like a ball, to make them like Chaff before the Wind, and as a rolling thing before the Whirlwind. Thus did Revenge pursue, without any new crime, or provocation, smiting with a rage that reached Heaven: And thus they that were quiet in the Land, must have no quiet in it; but must be made as Vagabonds in

the Earth, and be like Dogs that have a twitch set upon their Tails, that can rest no where, but must to their sorrow, be put to find out the perpetual motion. Under this Act Mr. *Hieron* fell; was not like to swear what he could not, durst not say: So upon *March 24. 1665* he withdrew, leaving his desirable Neighbourhood, and his beloved Family, and sojourned at *Abby-de-la-Zouch*, and in other places amongst his Friends, till *Midsummer*: Then removed his Family, and with them went to *Newthorp* in *Nottinghamshire*, *June 29. 1666.* that House had inconveniencies, but the opportunities of Service overballanced, and there had some Souls (its hoped) cause to bless God for his coming thither — But the House not being Healthful, he made another remove back again into *Derbyshire*, taking an House at *Losco*; after which remove he made none till carried to his long home.—

Sept. 4. April 29. 1668. He came to *Losco*, and there sat down, and fell to his work — He had some substantial, sound good men in this Neighbourhood, who did prize him, and whom he prized — Now upon this Section I must dwell a little; and here

1. I find him at *Little-Earon, Newthorp, Losco, &c.* preaching the Gospel as he had opportunity, yet oft joyning in publick Worship. He could be satisfied to be present at that Mode of Worship, wherein he could not officiate. He made his Moderation known; his Sufferings did not exasperate him.

2. When *May 10. 1670.* was come, which made Conventicles a great crime, and any number above Five, besides the Family, a Conventicle, he preached twice a day in the biggest Families, and Four Persons, with as many under Sixteen Years of Age, as would come, and then Repeated at home at night.

3. In the Year 1671. the Declaration for the short lived Indulgence came out, he was then set free, and had full Meetings.

4. When that Declaration was recall'd, he held on doing; but with the Caution which the Times forced him to, and his Prudence directed in apparent danger; forbearing, but yet never desisting, nor giving out; and by this means he kept work on wheels, and exposed not his Hearers.

5. About those times he Printed his first Book, or Sermons, being urged to Print something — And his latter Book he Printed, because many Christians acquainted him with their troubles, whom he always comforted, and wrote that Book to cheer the Hearts, and lighten the Countenances of them that walked droopingly — He himself would be cheerful in Company, to wipe off the slander cast upon Religion, that it makes men sour, morose, and spoils good Company.

6. Here

6. Here he did many good Offices, and was ready to do Civil, and much more Spiritual Kindnesses; though to his own trouble.

7. He was Temperate in all things, in Meat, Drink, Sleep, Eat competently at Noon, sparingly at Night— Used not to Drink betwixt Meals, nor after Supper— A very close Student; a great observer of what he read, and a careful collector of most material passages which he could readily repair to, and would upon occasion of Speech impart to his Friends— He abridged Mr. *Fools Criticks*, and added his own *Excellent Collections*, and under his hand are there two Volumes upon the whole Scripture, in which I doubt not but there are things that entred not into the heads of Criticks; Rare things out of our best practical Divines, Spiritual Glosses, and most pertinent Inferences; for they that knew him, did know that he had an excellency this way—. I have sometimes mentioned my own thoughts about some Scriptures, and he would read me out of his Books what his sense was to very good purpose.

8. He was Gray by that time he was Forty or before, but though the Almond-Tree flourished, they that looked out of the Windows were not darkened. His Sight was something short; but it held long, exceeding good to the last; he never used Spectacles, could read a little Print without difficulty, wrote by an indifferent Light, readily and well.

9. He was swift to hear his Brethren, took heed how he heard. He would tell his very friends, that never any could take any thing ill from him, where they missed it in any passages in a Sermon; and some that now live, acknowledge themselves much beholden to him; for they knew he was accurate, though not nice; truly critical, tho' not censorious; exactly methodical, though not limiting others; but left them to their own method and way. In one of his new Books he sets down thus, *Graces eminent in Mr. Martin Topham, mentioned by Mr. John Oldfield, in his Sermon at his Funeral, November 3. 1658. which I desire to imitate, the particulars follow in the close.*—Go thou and do likewise: Subscribing J. H. A like extract there is out of Mr. *Ashes* Funeral Sermon.

10. He was zealous for God, and his motion like natural motion, was quickest in its end. In many of his Books where he writ his Name, he adds to it, *Ζήλωτον*, be zealous; which considering the man, and his course, shewed the temper of his heart.

11. At *Losco* he saw his Son disposed to a Branch of a Religious Family, and she her self truly so, the Daughter of an old Puritan, the Sister of the very searching Mr. *Joseph Truman*. A Woman of Vertue, considerably endowed as to Worldly things; and very happy

they were in each other— God hath made her fruitful. Her Father in Law had great content in her, and was very sensible of this good Providence— He saw a Child Born, that bears his Name.

12. This *Losco* remove was a very happy one to Mr. *Hieron*, and was a matter of Song to him in the house of his Pilgrimage— Here was a great gathering to him from many quarters. To the *Carkas* the Eagles gathered. He was next to a publick place here, had great numbers, and preached as in his former dayes. Here in a little time he had a choice Society of serious Souls; amongst whom he administered the Sacrament in its stated times, with its wonted preparations; amongst these he had constant dayes of Prayer, which upon emergent occasions were multiplied, and very frequent— Here God gave him much success, the Gospel got much ground; some brought in, and others brought on; many that were bad made good, and the good much better; some were planted, and others watered; some got root, and others better rooted. He was as *Joseph*, fruitful in a strange Land; and because of this forgot his sorrow; he saw God had directed his removes for the furtherance of the Gospel; led him not amongst heaps of stones, as it's said, *Beda's* Lad led him, but was sent into several places to help them. God led him into places, where were well affected people, willing to hear, and were glad at heart of him— They flocked in as Doves to the windows, and many were the Children of this desolate Man, he laboured not in vain, he sacrilegiously deserted not his Ministry, and the Lord forsook not him. It may be said of him in a proportion, as was Prophetically said of *John Baptist*, *Luk.* 1. 15, 16, 17. and actually of *Barnabas*, *Acts* 11. 24. he turned many to the Lord, much people was added to the Lord by him. *Acts* 11. 21. The hand of the Lord was with this scattered Servant of God, and some numbers believed, and turned to the Lord.

13. From hence he wrote many Letters, upon divers occasions, to several Persons to very good purpose; they are of the same make with his Sermons as he Printed; so his constant Preaching was; he went abroad in the same Cloaths he wore at home. As he Preached, so he Wrote; such as his Sermons, such his Letters; proving himself, as was said of *Ezra*, a ready scribe *Ezra* 7. 6. in the word which the Lord had given. A great wisdom he had in bringing down general Rules to particular Cases; he manifested in them great concern for Souls, and faithfulness to them. Some of those shall be inserted in the last Chapter of this Treatise

14. Here God much appeared to him in many shines upon his Heart— The inward movements of his Soul I have shewed in the outward

outward Indications of them; but there are some short hints of Gods dealings with him, left under his own hand, which spake him to be a Man of Communion with God, that there were exchanges of Love betwixt God and him. Some of them were before his coming hither; but most of them at *Losco*— Some of them the actings of Grace in his own Heart, and some of them Gods gracious dealings with him in wayes of quickenings and comforts.

A Catalogue of Deliverances, since 1642.

1. *From my Imprisonment by Sir Francis Wortley, from Plundering my House by Sir Rich. Fitz. Herbert, when his men Plundered some in Ashborn*
2. *From being taken at Chillington, it being taken, when I was with Captain Jackson on our way thither.*
3. *From Wingfield Mannor, which stood nine Moneths after my coming to Breadfall; from Ashby, Tutbury, and all Enemies; I being settled at Breadfall a Year and a half before those Garrisons were taken, yet all the time never affrighted. Laus Deo: i. e. Thanks to God.*
4. *From Mr. H. who oft pushed at me; yet the Lord upheld me.*
5. *My Hay was preserved, when others had theirs carried away,*
1648.
6. *My Sheep narrowly escaped in a Flood.*
7. *The Hovel fell, my Carts under and Corn above all saved.*
8. *The Outhouses fell, May 1. 1655. many Cattle and some Horses in them, yet none killed, nor had any considerable hurt; a small matter keeping the fallen Timber off them.*
9. *My House and Goods preserved from Thieves all along for several years.*
10. *Rachel, i. e. his Daughter in eminent danger of Death, rescued by Prayer.*
11. *My Wife filled with Joy at her departure. Laus Deo.*
12. *My Mares feet shot from under her upon an Ice, suddenly she fell one way, I another: No harm. Laus Deo.*
13. *Mare fell with me coming from Wicksworth. No harm. Laus Deo.*
14. *Feb. last, 1670. as I went to Nottingham, Mare fell on me, lay on my Leg long, it swelled, no Bone broken. Laus Deo.*

Thus much of Deliverances Noted and Recorded: And then come Mercies which he ranks thus: Mercies Publick; Peace, the Gospel.

Gospel. Domesticall ; What Parents Education, Wife, Children, Servants, God hath blessed me with — Personal Privative Dangers, Sicknes delivered from — Positive Health — External Wealth — Repute — Of Mind — Commonly my Eye-sight is good. *Lans Dto.* Saving Conversion, encreased Grace, Victory, what gain Glory to God — Edification to others, what Almes — What shall I render ?

Further in his Private Notes.

A Catalogue of Sins— Sins in Youth— In another place Sins to be reformed by Grace, walk humbly, thankfully watch, return not to folly after peace spoken— *May 16. 1658.* If overtaken with Anger after a Sacrament. A note thereon, and once followed with a *Miserere mei, Deus.*

These are things that discovered Grace, and were exercises of it. I now come to Experiences mentioned in his secret Record.

Octob. 27. 1658. I was not well, had a pain in my Belly from side to side in the beginning of the Night, I feared falling into Sicknes— Communed with my heart upon my Bed, had thoughts of Death, my Conscience spake peace to me, the light of Gods Countenance shone into me, I was fully assured of Gods Mercy to me, if I had dyed at that time. I had no doubt of my eternal happiness for which Mercy I give God praise, and desire to record it, with much thankfulness.

But I slept well that night, was well next day, continued well, for which Mercy, double Mercy, the Lord be magnified.

January, 1659. By night on my Bed I awaked, had sweet comfort, the King led me into the Wine-cellar. Bless the Lord, O my Soul. *April 10.* A Communion in *nostro Thalamo* ; i. e. in our Bed-Chamber. *April 8.* We fasted, I was in a reasonable good frame ; but had some disturbance : *April 9.* I was very dull, no quickening, no comfort ; I read, I reviewed the Catalogue of my Sins, but was still dull. After five a Clock I went to secret Prayer for less than half an hour ; after which I was chearful, full of comfort, so continued that night and next day, much enlarged in comfort, God spake peace to my heart. I was lively in Prayer, in Administration, in the whole Service. Bless the Lord O my Soul ! *August 2. 1664.* I went to Bed with some pain, slept not, had no ease, walked in the House all night, dull at first, but after chearful, had some good thoughts, the light of Gods Countenance shone on my Soul all night, I was willing

willing to dye, nor questioning my estate ; but if I dyed I should be happy. About four a Clock in the Morning I had ease, was well presently after, fell to work all day, at Night voided a Stone, slept all Night very well, so continue to this day, *August 10.* Immortal Praise be to God that healeth me ; but I render not to God according to his benefits.

Decemb. 2. 4. 8. 1664. We fought God, received Sacrament, returned Praise, I was dull before ; was graciously enlarged in Prayer, in Administration, had Comfort in Receiving, I was dull again before Thanksgiving, Read a while in *Baxter* and *Harris*, and much enlarged in Duty, had sweet Peace at Sacrament, and after Praise, the Lord sealed to me Jesus Christ, Covenant of Grace, and Pardon of Sin. *O bless the Lord, O my Soul.*

March 1. 1664. We spent some time in Humiliation at our House by Night, was in some good measure enabled ; in the Morning in a good frame, poured out my Heart in secret, had much Comfort and Peace, *bless the Lord, O my Soul*, and so have had ever since. : Also at Sacrament, *April 2. 1665.* *What shall I render ?* So *January 16. 1665.* At Sacrament much enlarged in Administration and Comfort. *Praise to God.*

June 6. 1666. Early at five I awaked, had sweet Meditations of Gods Love and great Comfort, after some clouds and scruples, God enlarged my Heart, and put gladness, *more then when Corn and Wine increased.* *Lord grant I may abide in his Love.*

April 2. 1667. An Ague siezed me after four fits, sent for Mr. *Cranwell*, he gave me a bitter Draught, which sweat me an hour before the Fit : I had no more Fits, nor Relapse, *I bless God.* In the beginning dull and dark, but after a Night or two sweet Comfort, and so continueh to this day, *blest be God ;* — *May 2. 1667.* I returned thanks among Christians on this Text, *Psal. 103. 3. Who healeth all thy diseases.*

July 5. 1668. A Sacrament at our House, I was much enlarged in Administration, in Receiving, in Meditation, Examination a day or two before, had sweet peace and full assurance. *Praise be to God.*

March 3. 1668. I awoke at four in the Morning, had sweet Meditations and Communion with God, Peace and full assurance. *Blessed be God.*

Feb. 11. 69. I awoke at six in the Morning, had Peace, full Assurance, Joy in the Holy Ghost, that God was mine, all his Attributes, Christ, his Blood — Holy Ghost, Word, Promises, Providences, Comfort in all, in Death it self, and Christs coming to Judgment. *What shall I render to the Lord.*

Feb. 81.

Feb. 8. 12. 1671. I prepared according to my wonted manner, was assisted, enlarged, had a good day. *Praise to God.*

May 12. 1672. I meditated on Gods Presence, was Cheerful and Heavenly, enlarged in Heart all day ; it was Lords day. *Praise to God.*

June 30. A Sacrament enlarged much, had a good day. *Praise to God.*

August 31. At Morning Prayer in the Parlour I was much enlarged, with broken-heartedness ; had Joy and Peace of Conscience graciously. *Ever blefs the Lord, O my Soul.*

Aug. 3. 1673. Sacrament, as also *April 13.* in both I was much enlarged, had sweet peace, a good day. *Ever blessed be God : Praise the Lord. And watch (O my Soul !) against passion, idle words, vain thoughts in Prayer.*

Novemb. 2. God graciously enlarged me in Administration, Sealed me, &c. *What shall I render to the Lord ? O blefs the Lord, my Soul : See, walk worthy of God.* So in *Feb. 8. 1673.* and *May 24. 1674.* and *August 16.* God was gracious to me then. *Decemb. 6. 1674.* *How excellent is thy loving kindness ! A good day. Praised be God.* *Jan. 11. 1676.* A blessed day. *Praise to God.* *June 13. 1680.* A joyful day. *Praise to God.*

These are some hints : But Oh that I had his enlargements upon them to impart ! Surely these things are like small Points and Marks in Maps that stand for Towns and Countries : But Spiritual Eyes can in these discern what Spirit Mr. *John Hieron* was off. A Man that lived near himself by Observation, and near God by Communion : A great receiver from God, and yet never so much as fingering any part of the Honour due to God.

C H A P. IX.

Of his drawing to his end, of the Sicknes of which he dyed, of his Death and Burial.

DEath threw not this good Man down the stairs, but he was led down by many declining steps. He had little Deaths, that were forerunners of great Death ; decays before dissolution.

The foundation of his Distempers began in that sore Feaver, which he had in Winter, 1661. which followed an ill Fit, which he brought upon

upon himself by overdoing in *Jan.* 1655. The Feaver did in the thoughts of some endanger him ; but he broke through that brunt. He had a second fit of the Stone 1664, and a third 1665. In *April*, 1667. some fits of an Ague. In *March*, 67, 68. Not well after his pains, had two fits of an Ague ; yet in a Fortnights time returned to his work, and Preached twice, on 15 *March* and the 22th. he spent himself, that he quite lost his Voice. In *Feb.* 68. 69. Humours stirred, as the year before, his pains made his Throat sore, and the Ague was feared ; but by Gods Blessing on some means used, prevented. It was observed about this time of the year, he could worse bear his pains, than at other times. *Jan.* 77. Want of Health forced him to take up, and to Preach but once a day. *March* 78. He swooned once, or twice, was sick after, had two Ague fits, was for some time disabled wholly. *April*, 81. An Ague, though not many fits. *July* 27. A fore Ague fit ; but it was but an *Ephemeris*, (as the Physician called it) but had no more fits. *August* 7. He returned to Preaching once a day, and so continued (though under an Epidemical Distemper which was in *October*) till the 26th of *February* when he preached his last Sermon : For *March* 2. he was forced to rise to get breath : The humours, that stirred in former years at Spring in Agues, now appeared in a worse form, differing from former Distempers : Some thought it a Dropsie, some a Tympanites ; but Judicious Mr. *Cranwell* said from the beginning, it was a decay of Nature, whereby his Blood was stagnated ; and so it proved. All Winter before his death he came down stairs puffing and blowing ; and said one Morning, (when disturbances in Religious Exercises were much expected) *If they will let me alone a while, I shall not trouble them long.*

His greatly concerned Society came to his House, and spent a day in Prayer, his weakness would not admit him to be in the room with them ; yet would he come to crave a Blessing ; and did so ; and then said to them, *If you put up any Petition for me, Pray that God would give me Patience ; we are apt to faint under long weakness :* And then left them, and returned to pronounce the Blessing, and gave them this farewell Speech ; *I thought to speak to you, it grieves me for your sakes : But if God have any more work for me to do, he is able to raise me up again ; if not, as David said, here I am, let him do with me what seemeth him best : I desire to submit to his will whether for Life or Death ; but I would have you still be earnest after the Word ; and if you cannot enjoy it powerfully Preached at home, you must be content to take pains for it ; as an hungry man will do, if he want bread ; travel for it, and do not think your labour ill bestowed. Remember you have*

enjoyed the Word along time. Now twice seven years and upwards I have been continued with you, and for the most part with great liberty, and I hope not without some good effect. Oh bless God that you have enjoyed the Gospel so long. It hath been your privilege to have the Word nigh you, when others have travelled for it; and now if it be your lot to take pains, be not weary of well-doing, knowing, that in due time you shall reap, if you faint not. Go on as you have begun. The Promise is to them that continue in well doing; Be faithful unto Death, and I will give thee a Crown of Life. This was June 21. 82.

June 22. He had an ill fit of the Stone which he never recovered; but declined fast after it; much faster than any time before. June 25. He had a touch of the Apoplexy or Palsie, for his Speech faltered. He spake not right, 26.: He was dull and sleepy, 27.: On 30. an ill fit of the Stone. Beginning of July, grows restless, weary of all postures, Sleep went away, Hands swelled, looked blackish, his Pulse so low that it was not perceived, weary of bed, weary up. A Neighbour bidding him farewell, and wishing him a good night; he added himself, *and an happy dissolution, when the Lord pleaseth.* Thus it was, 1. 2. 3. 4. of July, the 5th they expected, that watched, he would have dyed, went not to Bed; the 6th he blew short, ask'd how he did, he said, *weak*: Asked his dear Mrs. Anne Taylor, *will you go to Prayer?* which they did; and returning, found him in appearance as we left him; but he changed his Colour suddenly, and dyed in his Chair, something before Nine in the Morning, being within Two Moneths of Seventy Four Years of Age. He dyed in the Commencement Week, when he had been Master of Arts just Fifty Years; and an Ordained Minister above Fifty Two Years; in which time he hath Preached at Sixty Six Churches and Chappels in Derbyshire; and at Thirty out of Derbyshire: And at little Sanctuaries, since his exclusion from the publick exercise of his Ministry, who knows how many. He lyes Interred in the Chancel at *Heanor*, where Jesus Christ is the guardian of his Dust, till the Resurrection of the Just, to consummate Happiness of his whole Person.

Thus is his course fulfilled, his good fight is fought; he so run that he hath obtained; he is gone into that Heaven which came down into him here: He lived not to be restored to *Breadfall* Parsonage; but he is preferred to a Dignity far exceeding all Ecclesiastical Dignities here. He hath a City instead of a Country Town. He hath a Rectory over many Cities, Luke 19. 17, 19. *For he was a good and faithful Servant*; he had Talents and improved them for his Master. He did win Souls, and now wears a Crown. He was diseased of a good Ministerial encouragement, but preached on, laboured on, and

now he hath a Prophets Reward. *Matth. 10. 41.* He abounded in the work of the Lord; and now God hath his Medals for such, *Dan. 12. 3.* high degrees of Glory. He was a Vessel of big size and bore. He had a great measure of Grace, and laboured much in the Lord, and for the Lord; and therefore his measures of Glory, his Reward is accordingly: *1 Cor. 3. 8.* Every man shall receive his own reward, according to his own labour, not only in kind, but degree. He was a plentiful Seedsmen, and his reaping is accordingly. He hath passed the pikes, served the will of God in his Generation; he is fallen asleep; he is gathered to his Fathers. He was not found naked, but in the Ornaments of Christs Righteousness and Grace; and therefore we may express a confidence concerning him, that he is clothed upon in his Soul with his House from Heaven, and that his Dust rests, his Flesh rests in hope, &c. Non-Conformity cast him out of the Publick Service of the National Church; but is no bar to his admission into Heaven; for he did assent throughly, and consent cordially to the Covenant of Grace. He did depend on Christ entirely, did obey sincerely, and the Covenant of Grace (like the Ark standing in Jordan, till all the Israelites were passed over) hath landed him safe in Heaven.

The sure Mercies of *David* have not failed him, nor will fail us, if we follow his Faith, his Practice: Which I hasten to.

CHAP. X.

Of the Uses to be made of the Life of this Man of God, in certain Reflections and Corollaries.

Sect. 1. **M**Ethinks, I should be greatly wanting to my Duty in writing this Life, if I should not add something by way of Improvement of it. I have endeavoured to make this good Man known to them, that knew him not; and to make him better and more fully known to them that knew him; but what is all this to the main purpose, if I should not say something to make him known for good, that we may be something bettered by this knowledge? I have ever judged a Sermon lame, let the Doctrinal part be never so well handled, if it wanted its Application. I know this Narrative, that speaks of him, speaks to us; but alas who is not wanting to himself in Applicative knowledge! What a vast distance do many of us find betwixt our Heads and our Hearts? How little

do we carry on of a practical design, in our reading of dead Ministers, or in our hearing of the living Ministers?

The Man here mentioned (Reader,) is a part of the Cloud of Witnesses, wherewith we are encompassed. Suffer me to do what I can to put some Life into this Life. I know I cannot do it; all quickening comes from God; yet in Ministerial Excitations God many times shews himself a quickening God: I will lay my Wood in order, and wait for Heavens Fire: I will prophesie according to my slender proportion, and will hope for Gods commanding the Wind to blow, that brings the Breath of Life with it. I know every Letter I have written, or can write, is dead; but whilst I am stirring up my self and you, God can (if he so please) make words spirit of Life, make them quick and powerful. I fain would speak, write nothing, but words of truth and soberness. I am sensible in some things I must say, I shall not please some; but I must please God, in uttering the deep thoughts of my heart upon this occasion. Bear with me, suffer my heart to have a little vent. If you will interpret as charitably as (I hope) I mean honestly, you will take no offence at any thing that falls from my Pen, who have followed inoffensiveness, so far as I could do it with faithfulness.

COROLLARY I.

Self. 2. Suffer me to prevent prejudice, and anticipate some Objections or Exceptions that I easily foresee may be made.

Obj. 1. *Oh, may some say how do you know these things you write of Mr. John Hieron?*

Answ. Many things I know of mine own knowledge, and for things that I do not know; I have very credible Information from them, that have reason to know: My minutes concerning him are from a very knowing friend, one of highest advantages to know, a Man of great Observation and hath a good Memory, but trusts it not; one of great veracity, that is too well bred a person to use any impious frauds, and so much an honest man and truly tender, that he dares not use any of those that are called (though miscalled) Pious Frauds, deceitful talk for God. He cannot, dare not love, nor make so much as an officious lye.

Obj. 2. *Oh, but you Nonconformists lean to your Party, and magnifie your own out of measure.*

Answ. 1. We love our Party; but we confine not our love within our Party. We love all good men, and do them right; own that of God that is in them. We love the amiable according to the degree of

of Divine Goodness that is impressed on them. We should not love God sincerely, nor them aright, if we did not do so. We never had been a distinguished Party, if you had not forced us to be so, by imposing terms we cannot bear. We stand to it, we are no Sectaries, nor Schismatics: In Gods Judgment we shall not be called so.

Ansiv. 2. We love dear (now blessed) Mr. *Hieron*; he was a glory to his younger fellow-sufferers, his gray head was a Crown to our green heads; but yet we love the Truth better. We can do nothing against the Truth, ought to say nothing prejudicial to Truth; we will not break a Commandment of God to set off a man.

Ansiv. 3. My Heart reproacheth me not about this Life of his, that I have drawn any Line, but what was in his Face: That I have laid on any false Colours, but what were agreeable to his Complexion. Look how much I have fallen short, I am not sensible that I have exceeded; we must have leave to magnify them, that God hath magnified; we must not obscure them, that God hath made to shine. I have only transcribed my own apprehensions of him, without any love of error, and as far as I could, have kept from errors of love. I must confess my great affections to him, and veneration of him; but I have watched against my Affections bribing, or byassing my Judgment.

C O R O L L A R Y 2.

Sett. 3. Let me hence plead with men of Antiministerial Principles: If this Book fall into your hands, read and consider to your Conviction. Oh go not on to deny and decry the Office, and the Officers. Lay your hands upon your mouth. Cease to vilifie Gods Ministers, and the Ministry. Let your Ignorance drivel no more. Let your rancorous Minds vomit no more Reproaches. Let your spiteful, envious Minds, full of malignity, belch out no more unfavoury, noysome Language. Lo, here is a man that we offer to you as a proof of the Ministry. We have many such as he. Our Quiver is full of such, who make us not ashamed to speak to the enemies of the Ministry in the gate. Will you call Mr. *John Hieron* a Wolf, that did so feed the Church of God? Will you call him an Hireling, that Preached as many Sermons for nothing, as when he had his place; that made the Gospel without charge? Will you call him a limb of Antichrist, that was a pleader against *Babylon*? Will you Blaspheme the Holy Ghost in the Gifts and Graces bestowed on him, the apparent fruit of Christs Ascension? Will you say he cast out Devils by *Beelzebub*? Will you question his Call, that Heaven hath put so many
Seals.

Seals to? Shall a Man of God be called a Priest of *Baal*? Shall a Priest clothed with Salvation by God, be called by you a *Chemarim*? Do you seek a proof of Christ speaking in a man? Lo here it is! Do you not know, he was no reprobate; however he and others have been reprobated by you? Oh, return to more sober Minds, and pass a better Judgment on the Ministry. Why will you be guilty of so great ingratitude, as to account this great gift of Christ as filth, off-scouring, refuse? Why will you strengthen the prejudices of a carnal corrupt World, against those that would awaken and mend them? Why will you lend your mouths to Satan, to reproach the Servants of the most high God? For if your Language be not the hissing of the Serpent, I know not what is. Can wrath, clamour, bitterness, be from the Holy Spirit, who expressly declares himself grieved by it? Do you not quench the Spirit, by despising Prophets, and teaching others to despise Prophecy? Whose Errand are you on? Whose design do you drive but Papists, who have transformed themselves into various shapes; but agree in this, to wound the Ministers? Whence do you fetch your Arguments against the Ministry; but from *Socinians*, which deny the Deity of Christ? Why will you credit them against the Ministry, that destroy the Foundation-stone of Christianity?

COROLLARY 3.

Self. 4. Give me leave, O you, that had an hand in contriving, in forming, in establishing the Act of Uniformity, to shew you what manner of Men fell by it, and before it; the Man whose Character I have given you, and many of the same Spirit and Character, were driven out of their places by the Act of Uniformity, fled before the *Oxford Act*, and were all endangered, and many of them were maled by the *Conventicle Act*. What evil had they done? Surely, nothing that God had declared to be Sin; but what those Acts made Crimes. Were the Penalties proportionate to the Crimes? Did you indeed speak Righteousness, O Congregation? Did ye indeed judge uprightly, O ye Sons of Men? Do you know what Spirit you were of, when you raised such a Storm, such a dry Wind, not to fan, nor to cleanse the floor of Chaff; but to blow away the Wheat? When you threw this fire into the Sanctuary, where was your Christian Charity? From whence were your Politicks fetcht from, to begin so fiercely to lay the foundations of restored Monarchy, and restored Prelacy in the civil death of so many, and disabling so considerable a number of the stanch men of this Kingdom, that had these Ministers in their hearts?

hearts? Was this a winning way? Did this commend the Government in Church or State? What so dear to the sober part of men in this Nation, as their good Ministers? When men take them away, they are ready to say, what have we more? Better the Sun did not shine, then *Chrystome* not Preach. Who can read love to a Nation in ruining of Synagogues? Brown bread with the Gospel is better to serious Souls, then white bread without it; yea the bread and water of Affliction, is good fare to them that can see their Teachers: Oh that you should stretch out your hands to vex certain of the Church! Such work should be left to such as *Herod* was. Why would you make so great a cry in the houses of *Israelites*? Why would you put the praying seed to make so many complaints in Heaven to their Father against you? Why would no petitions for peace (so pathetick) move you? Why would no considerations of the mutability of Humane affairs, the sight of the turnings of the wheel of Providence, the fence of your own past sufferings, which possibly might return again, soften you, moderate you? Why had you no prospect of the evil that might be upon the Earth, to induce you to shew Mercy, and store up Mercy for your selves against such a time? Did you do as you would that men should do to you? Oh, if into any of your hands, whom this Corollary concerns, this Book falls, I entreat you to give my words an impartial Reading, tread your violent steps back in great indulgence. If there be any thoughts of comprehension, let there be no snares. Let the Rules of Christianity make it, we that are old, shall make no strains of our Consciences, we will lye in our Irons still, knowing Death will ere long release us; rather than have our liberty, by yielding to say or do things that cannot be done without a great many distinctions. We desire to be dealt plainly with, and to deal plainly with all the World. We are resolved against all conditions that are sinful; and we shall not willingly do any thing that is doubtful, or carries an appearance of evil, or may give any colour of suspicion, that we do depart from our Principles; we would advance in Reformation, and not be tempted to any retrograde steps. If you will lay the Bible betwixt us and you, it shall, like an enquiry at *Abel*, end the matter. If our Bible lead us to you, we will follow it: We have heard of late dayes some speeches of tenderness to Dissenters, when our cup seemed to pass over to you: Now we are waiting to feel it. If any true remorse do touch your hearts, you will become good *Samaritains*, and your kindness will exceed your rigours, you will pour into our wounds Oyl and Wine instead of Vinegar. Oh, I beseech you think, (as I may allude to a Scripture Historical passage) what manner of men you slew (civilly) at

Bar.

Bartholomew day : Lo, here I have presented you with one, that resembled the Apostles, the Evangelists, yea imitated the great Shepherd and Bishop of Souls. This Man, and many such you set aside, the precious Sons of *Zion*, comparable to fine Gold, how were they esteemed by you as Earthen pitchers ? Yea, the *Nazarines* purer than Snow, whiter than Milk, more ruddy than Rubies, their polishing of Saphire ; their Visage made as black as a Coal by you, they are not known in the streets ; will you not remember the Battle, and do no more. Again, do not you see who have practised upon you, whose Agents you have been, whose hand is in these things ? Have they not been services to *Rome*, disservices to the Church of *England*, made her appear as a Stepmother to her best Children ? As if she was become cruel, like the Ostriches in the Wilderness. Hath not this strictness about Ceremonies been managed by Papists in disguise ? Have not the same hands enlarged that strictness ? And shall we still go on ? Is it not enough that you have done their jobs, till they had like to have served all our turns ? (Blessed be that Providence that prevented it in the nick of time) but must we, will we go on now our eyes are opened ? Oh, work not with them, but counter-work them. Be not tenacious of what is theirs, cast out their household-stuff. Betch no more in Reformation, purge out the old leaven and let us be made a new lump : Let us keep the things wherein the Kingdom of Christ is, and part with those things wherein it is not. Take not of *Babylon* a stone for a corner, a stone for foundations, dash her little ones against the stones. Let the observations go, wherewith the Kingdom of Christ comes not. Are all the significant Ceremonies so significant, as one Sermon of Mr. *John Hieron* ? Have they that in them to excite, that energy, that Ministerial excitation hath ? Where's the promise of Gods presence with them, that the qualified, sent, Ministry have and can plead ? Were it not much better that (like *Pollio's* glasses) they were broken to pieces, than that one good mans mouth was stoppt, because he cannot swallow them ? And further, are we so full of Ministers, truly so called in *England*, that we can spare so many of our Labourers, and turn them off at once ? Many thinking men judge a plurality of Ministers needful in most places, and know not how any Minister of Conscience can accept plurality of places ; but it seems you thought, there is such plenty of Ministers, as to disband so many good Souldiers was no loss. When in Queen *Elizabeth's* time she was instigated by some ill affected to the Ministry, (very probably the disguised Papists, that the Reverend Dr. *Burnet* suggests) to abridge the number of Preachers ; *E. G.* then Arch-Bishop of *Canterbury* was much troubled at it, and

wrote

wrote a serious, zealous, learned, strenuous, sinewy Letter to her, urgeth the many hands used about *Solomons* Temple, and many very pertinent Scriptures, to prove that the Gospel should be very plentifully preached, and that plenty of Labourers should be sent into Gods Harvest; so great and large, as that it requires not few, but many Labourers. Oh cast your eyes upon that Letter, it may make you mourn for what you have done, and melt you into great tenderness. Furthermore, perceive you not how unprosperous your method hath been; see you not how you prevail nothing: If you thought to rip up the womb of Puritanism you have but made it more fruitful. There is ten of the Puritan persuasion for one formerly, (I wish though, that one of the ten were the true old Puritan). See you not since this Liberty what flockings there are to the Ministry? And if People were freely and fully at liberty to act according to their Judgments and Inclinations, you would soon see a very great encrease of these numbers. See you not how many young men God hath raised? How he hath blessed their private Education? And what gifts they are enriched with? See you not, that Providence hath been instead of Livings to those, whom you cast out of Livings, drove from Corporations, from their kind Neighbours, entred Cautions against them in all ways of Livelyhood that they were capable off, left many no way, unless they could dig in the Town-ditch? Ye dealt worse with us, then *Josiah* did with the Priests of high places: 2 *Kings* 23. 9. *They did eat of the unleavened bread with their brethren*; but for us, we must neither have Altar, nor Bread. The Priests of the high places had broken a positive Law of God; yet *Josiah* moderated their punishment, though he shut them out from Spiritual Services; yet he allowed them Natural and Necessary Provisions; I do not know that our crime was so great, but our punishment was greater. We found no such moderation; yet we have found Mercy from God, we have turned no stones into bread. View our faces, we are fair liking; Mr. *Hieron* had an Estate, and God gave him an heart to live on it, and no need, nor mind to be burdensome; and for others in meaner circumstances, yet God hath abundantly blessed their provision, and hath satisfied his poor with Bread. Nay, let me close this Corollary with that, which may most convince, and melt you, and make you smite upon your thigh; hath not God been near them? Hath not God met with them, whom you have cast out of the Synagogues? Have not their parts been increased? Have not their Graces flourished, hath not God spoken peace, and lift up the light of his countenance upon them? See you not in Mr. *Hierons* Life an intercourse betwixt God and him? How did his beloved *Jesus* show himself, yea, flourish thro' the lattels.

COROLLARY 4.

Self. 3. O you, that are the Ministers of God, let me call your eyes to behold Mr. *John Hieron*. Mr. *Bowles* hath written an excellent Book for Ministers, called *Pastor Evangelicus*; lo, here I present you with a Ministers Life, that wrote after that Copy, and his Life is a *praxis* upon the Book. His Preaching was the *praxis* upon Bishops Chappels, *Methodus concionandi*; an accurate *Ramist* Mr. *Hieron* was; and his management of his Ministry was a Transcript of Reverend Mr. *Bowles* his *Pastor Evangelicus*, and those few hints that we have of his converse with his heart, and God give us some resemblances of great and good Mr. *Corbets Self-employment*. Brethren, I do not *ostentare virum, sed ostendere*, I do not make a proud ostentation of Mr. *Hieron*, but I do shew him as a good pattern to Ministers. I presume not to teach you; but I may be allowed to be your Remembrancer: I may stir up your minds, and I do beseech you mind his Qualifications for the Ministry, and labour you to be so qualified; this will make your inward call clear, and without that your outward call will afford your minds little satisfaction; nor can you wish that confidence expect a Blessing. You have the same Father of Lights to go to. All his Gifts and Graces were borrowed. Where he borrowed his, you must borrow yours. If good men, much more a good God, is ever merciful and lendeth; he gives Wisdom liberally, and upbraids not. You may light your candle, fetch fire to warm your heart from him, *whose fire is in Zion, and furnace in Jerusalem. Isa. 31. 9.* The better qualified, the more hopes of success. Qualifications beget us a Reverence in People. The Sanctuary Weights and Measures were bigger. Ministers should out-part their People, else they are disdained. Qualifications approve the Minister a workman in his Services. God ordinarily works according to the aptness of means; good men full of the Spirit of God, have the presence of God ordinarily most with them. I further exhort you to have an outward Call, the People have a right to choice, the Ministry a right to examine, judge and separate. The Magistrate may claim confirming. And oh that the Spirit of this Worthy Man was in us, that though he doubted not of his own Episcopal Ordination; so he questioned not Presbyterial Ordination: I wish moderation in this point. The Younger Clergy are very intemperate: But I pray you, if you do read what I write, consider that they that are much Elder than you, are convinced by their Bibles, that a Bishop and a Presbyter are the same Office. And let me add, they that have searched into true Antiquity,

triquity, and have perhaps read more Books, then either you, or I have ever heard of; dare assert, that they find no evidence of Diocesan Episcopacy. I should much question Episcopal Ordination, if Bishops were not Presbyters. But above all, I desire all Ministers to-mind and follow his Exercise of his Ministry; I have laid before you his Diligence, his Faithfulness, his Laboriousness; I have shewed you how instant he was at home and abroad, Preaching in season and out of season. When he was fixt, he settled to his work; when tossed, he was fixed for his work; throw him as men would, he fell upon his square; he run all hazards, endured hardship as a good Souldier of Jesus Christ: O follow him. You find in his Life, that when he heard of Grace eminent in a Minister, or read of their Graces, he bespoke himself to go and do likewise: So let Ministers that read his Life, charge themselves to Preach, as he did; Converse profitably with your People, as he did; Admonish, Reprove, Exhort, as he did; endeavour to prepare People for the Sacrament, as he did. When his Breadfall Neighbours met frequently at the Smiths Shop, and there, as he feared, spent too much time unprofitably; he observed it, and would send a good Book amongst them to read. Oh thus it is, say you to your own Souls, and thus it will be with them that have a care of Souls. I have represented to you his converse with his own Heart, his looking to and keeping his own Vineyard. He was for saving himself, and those that heard him. Oh be not you content to be as Noahs Ship-wrights. Remember the solicitude of Holy Paul, *lest by any means when I have Preached to others, I myself should be a cast away.* 1 Cor. 9. 27. He looked after his Sermons; he listened not who commended his Sermons, but who made good use of them, bewailing the sins of their hearts and lives. Nor who, after his Sermons, cried, how well hath he Preached; but how ill have I lived, what a vile carnal wretch am I? He longed for success, so do you travail in birth. Pray that your Sermons may be the Arrows of the Lords deliverance; that as the Bow of Jonathan turned not back, as the Sword of Saul returned not empty; so it may be in your Spiritual Warfare. What shall I say to excite Ministers? By long and sad Experience I have found, I need it. I have had some reflecting thoughts upon that passage *Isa 42. 19. Who is blind, but my servant, or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lords servant?* Do you think he did more than his Duty, more than needs? Sure you cannot think so, when you read *Acts 20. 28.* that a double [Take heed] is the Ministers charge: Can you think it was more than needs, when Jesus Christ spent his Blood for the flock? Can you think it more than Duty,

when

when a double dedication is upon you, your Baptifmal Devotednefs, and your Ministerial Consecration. Can you think it over-doing, when fuch a Worthy as Arch-Bifhop *Usher* breaths out his dying breath, *O Lord, forgive my fins of omiffion*? Can you think it more than needs, when you know the worth of Souls, the terror of having the Blood of Souls required at your hands? If he did not, the obligation is the fame upon you and him. 2. Would you have Honour and Refpect in your places, follow your work, as this faithful man did, Honour will follow you as it did him. *Herod* revered *John*; Honour God, he will honour you. Seek not the faces of men, fear not the faces of men; do nothing that may make men defpife you, depart not out of the way, caufe none to stumble at the Law, corrupt not the Covenant of *Levi*, be not partial in the Law; *left God make you contemptible and bafe before all the people. Malachi 2. 8, 9.* Fawn upon no body, flatter no body; fidelity commends it felf to Mens Confciencces. 3. Would you have his fuccels? He had a Seal in the Confciencces of his Hearers, had Letters of Commendation; would you have fo? Ufe no Leaden Daggers, but wield the Sword of the Spirit, let not the weapons of your Warfare be carnal; but thofe that are mighty through God. He was an able Minister of the New Testament, not of the Letter only. He was full of might by the Spirit of the Lord, drew the bow with his full ftrength; did not do Gods work negligently, ferved God with his Spirit in the Gospel of his Son; and he was full of Souls given in; He will appear with a *Lo! I, and the Children thou haft given me.* Be you travelling in your Souls; and you fhall fee of your travel and be fatisfied; carry forth your feed weeping, your bofoms fhall be full of joyful fheaves. 4. Would you have his peace, his vifits of God, his fhines, his affiftances, his comforts in the way, his ferenity, his fatisfaction in the end? Follow his Integrity, mark this upright Man, tread after him in Zeal for fubftantials, Moderation in doubtfuls, in Charity, Hofpitality, in ftudying all the holy wiles of winning Souls, in lofing fomething of your own to gain them, with meeknefs inftructing oppofers, reftoring the lapsed, in putting your ftronger hands under feeble hands, &c.

C O R O L L A R Y 5.

Self. 6. To you O Men I call, to you O people I addrefs my felf, at *Newton Solney*, at *Afbbourn*, at *Bredfall*, at *Little Eaton*, at *Newthorp*, at *Loftco*, you that enjoyed his younger days labours, his Middle Age pains, and the fervice of his mellow years, his laft Labours, which were better than his firft, though all was good you that heard

how.

how he preached, and saw how he lived. If I did think any of the Neglecters of him would read this Life of his, I would give them a Severe Repremand. Were you prejudiced? Why did not you go and see? *John 1. 46*? Were you frightened? Durst he preach at so great an hazard, and would not you adventure your smaller penalty? Did you judge your publick Ministry sufficient? Would not his help have done well to have given your Souls a lift? Had it not been wisdom to have twisted his Cord with your publick advantages? Was it carelessness, Oh, know, that is an ill Sign. It's well if any Spiritual good come to you. If God have People in a place, God brings them to the means, he sends among them: If any of you do read these lines, I intreat you to know, to your Conviction and Humiliation, that you had a price put into your hands, lest you know, to your cost and shame, that a Prophet was sent among you, *Ezek. 33. 33.* But I leave these, and come to you, that heard him; but your profiting by him doth not appear. You were the Reproach, not the Credit of his Ministry, he fain would, but could not cloath himself with you. Let me lay before you a few awakening things, if God will bless them to you.

1. How can you think to be wrought upon, when you have been under such a skillful hand not healed? What can they do that come after him? If you have got no Light, no Zeal under such a burning and shining light, if from the days of Mr. *Hieron* you have not been violent for the Kingdom of God, if not awakened under so Rousing a Ministry; how must the hands of others be weakened, and their hearts discouraged in their labour amongst you? Where he plowed upon the Rock, What other of Gods Husbandmen can hope to make any thing of you? If such a Soul searching, Heart-ripping Ministry could not get within you, how little can others hope to give you any light into your hearts?
2. How speechless will you be when the Fruits of his Labours upon some of your Neighbours will be brought forth to convince you? You had the same means, the same pains bestowed upon you. You had the same Tillage, the same Rain came down upon you. Sure your destruction is from yourselves. "I did more for them, than for you; but the denial of my Grace is not the Cause of your perishing; but your own sinful, wilful forsaking of your own Mercies."
3. Do you not believe that he who testified Gods mind to you, must one day come forth at the Call of God to testify against you? And they that have not heard him declare unto you all the Counsel of God will be as full in their Testimony against you. For they will be so swallowed up with the Glory of God, that they will speak out even against the dearest Relations they have. And those that while

they

they were here, they could have gone upon their knees to, to beseech them to be reconciled to God, they will then have no such tenderness for; but utter every whit that God may be justified when he speaketh, and clear when he judgeth. I pray you accommodate that part of *Josephs Story*, *Gen. 45. 3.* when *Joseph* discovered himself, his Brethren could not answer him; for they were troubled at his presence, how will it be at the great day with all his People in all places, when you stand at the barr, and this Witness is called against you? Oh what trouble, what consternation will you be in, when Conscience within, and such a Witness without appears against you and such a manifesting light is round about you?

But I do betake my self to you that made a good use of him, that neglected him not, but attended on his Ministry, that esteemed him highly in love for his Works sake, that gave your own selves to God, and to him by the Will of God, *2 Cor. 8. 5.* To you I give a few hearty Advices and Counsels.

Advice the First.

1. Admire that wise Providence of God, that good Providence of God, that ordered a tempest upon the Church to bring *Mr. Hieron* (like the Goods of a shipwrackt Ship) upon your Coasts. The loss of other places was your gain. An Instance you have which calls your thoughts to it, *Acts 8. 4.* *Acts 11. 19. 21.* *Philippi 1. 12.* It was in greater Mercy to *Greasley* Parish, that was first blessed with him; because precious *Mr. Smally* outed of that place, A man in whom a very sound Judgment and lively Affections met, finished his course something sooner than divers others of his Brethren. Now for God to provide such a stake, was an admirable Mercy. And though he removed from you; yet to be still within the reach of many of you, was still more Mercy. And that God found a resting place for him at *Losca*, was a very great Mercy to them, and that Parish, and Neighbour places.

Second Advice.

Remember how you have received, and heard, and hold fast. He gave you sound Bottoms, continue upon them. It is very grievous to hear of the waverings of some in *Greasley* Parish, so well instructed by *Mr. Smally* built up by *Mr. Hieron*. Let Children be tossed: Let not Men of understanding be so, Beware of defection. Have you attained no discerning of Spirit? Have you lost your Palate? Cannot your taste dis-

discerne, perverse things? Will you bid them God speed, that teach other Doctrine? Have you not said, when you have heard Mr. Smally, Mr. Hieron, Oh the Blessedness! Shall any Body have occasion to say to you, Where is the Blessedness you speak off? Do you think, if such things had been Truths, that your dear, faithful Ministers would have hidden them from you? Do you not know they were no ignorant Men? Do you not believe they were faithful Men? Surely if such things had been bread, they would have broken it to you. If they had been food, they would have set it before you. Oh, I beseech you believe, that Doctrine can never edifie you, that undermines the Doctrine taught you. Believe all the Doctrines Strange, that your Teachers did never acquaint you with. I am well satisfied their Doctrine remembred, believed, and practised, will bring you to Heaven. Read and Apply, *John* 6. 67, 68, 69.

Third Advice.

Remember what of a Christian you saw in Mr. Hieron, and imitate him. Much of a Minister, much of a Christian was with him. When his heart was dull, he went to some good lively Book, so do you. He went to Secret Prayer, and found God answering by Fire, so do you. He kept by him a Catalogue of Sins, to renew his Repentance for them before Sacraments, so do you. He had a Catalogue of Mercies, he looked back even to his Childhood, to stir up thankfulness, particular thankfulness, herein follow him. He communed with his Heart in his Solitary Houres, he looked up his Evidences, and kept them fair, he entred protests against special Sins upon special occasions, and took notice how he kept touch with God; follow him. He never met with any Experience either in a way of quickning, or comfort, but he made quick returns of Praise. Let every descent of Mercy return back in the quick ascent of Praise: What shall I render? Was his question; let that be more familiar with you. Teach your Tongues to praise, as some teach their Tongues to lye, and blaspheme. He was a close walker, an unblameable Conversation was with him, turn not you loose Libertines, now his Eye inspects you not, Gods doth. Do not that in Gods Eye you would not, durst not have done in Mr. Hieron's. If you feared his reproofs, how should you dread the Reproofs of God? Let that comprehensive Rule be before you, *Phil.*

1. 27.

Fourth Advice.

Follow after all those wayes, wherein he led you, and accompanied you. Meet still in days of Prayer, keep up your Sacraments, your Sabbaths, as far as you can. And if the Word be not so nigh you, as it hath been; make out for it as health and strength will permit. Forget not the last Exhortation he gave you, his farewell Speech. Tho' you may go far and not meet with a Preacher like Mr. Hieron; yet honour the Ordinances, be thankful for meaner fare. Ordinances Blessing is from their Institution and not the Excellency of him, that administ'reth them. Gods Blessing will be upon honest Endeavours, and honest Attendances upon God in them. If you were truly fed by him, you will hunger after the Word. The Thirst of Total Indigence is taken away by the Well of Water in your springing up, by your first draughts of the Water Christ gives you; but not the Thirst after sweeter and fuller Enjoyments. *David's* fights of God in his Sanctuary set him a longing, to see as he had seen; Spiritual satisfactions satiate not, glut not Gods people. They rise with most appetite from their fullest meals.

Fifth Advice.

Pay your respects to his Name and Memory, keep up Communion with him in your Thoughts and Mind, cast no Reproach upon him by looseness, lenity, infalibility, give no Body occasion to say with scorn justly, This is a Hearer of Mr. Hieron's. Loose not the things you have wrought. Be not as *Joash*, or *Jehoash*. 2 Kings 12. 2. 2 Chron. 24. 2. 16. that did what was right in the sight of the Lord all the dayes of *Jehojada's* Instructing him: But fell off at his Death, you must expect Temptations as *Joash* had: But pray that you may resist and overcome them.

Sixth Advice.

Long for that Blessed day when you, and your Dear Mr. Hieron and your good Neighbours, and whole Society shall meet again and part no more, have and keep an Eternal Sabbath, eat Bread, and drink Wine in your Fathers Kingdom, of which your Sacraments here were but an *Antepast*; have the Harvest of your first fruits, the whole sum of which here be but earnest; when all you that received him as a Prophet

phet of God, shall share with him in his reward, even a Prophets reward, as I told you upon the occasion of his death. You have not my word for it, but Christs word for it, who is the *Amen*, the true and faithful witness; *Matth. 10: 41.* and so I come to my closing Corollary.

COROLLARY 6.

Seet. 7. And now my Pen is expressing my sad thoughts about our great loss of Mr. *Hieron*, let me lead my Reader a little further on; to weep upon the Graves of some other *Derbyshire* Ministers. Oh my *Derbyshire* Friends, bear with me if I go on, and give my mind a little vent upon this doleful Subject. *Derbyshire* is a beloved Country to me; I am no Native of it, but it being the Country wherein I began and ended my Publick Ministry, I am as it were Naturalized of it. By my great affections to it, my heart points towards it. And when I can breathe in that Air, and breathe out my self amongst them, I am refreshed, and in my Element. I desire my Limbs, that I might get over to them, and help them. Besides, unworthy I am survivor to divers of my Brethren there, their memory is precious to me. I cannot but build some little Monuments for them, and set them about this larger Monument of Mr. *John Hieron*; they wrought the work of God, as he did, they were his Companions in labour, his fellow Souldiers: They were driven into corners, lived in obscurity, dyed in obscurity, so far as men could cloud them, they were lights put under bushels, but they were lights. These Candles were not extinguished, when men put them into dark Lanthorns; as the Blessed Jesus, in his state of Humiliation, his Deity in its Glorious Rayes did dart forth: So these Holy Servants of God did (as they had opportunity) manifest their graces and gifts, though covered with a cloud by the just anger of God, (Adored be his Justice!) and by the causeless displeasure of men (Cursed be their Wrath!) These I think I am bound to give some short account of.

To awaken my *Derbyshire* Friends to bethink themselves what a Ministry God hath blessed them with, and hath bereaved them off, it well becomes you, Oh my Friends, to reflect, whether you be Vines so flourishing, so fruitful, as answers such Vine-dressers? Whether you were a Crown to them, that were a Crown to you? The staple Commodities of your Country are Wooll and Lead: You are Traders in these many of you, and are grown up to great considerableness. Let me tell you, the Ministry of *Derbyshire* was a more advantageous price than them. Your Shepherds were far beyond your

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Sheep.

Sheep. And those Earthen Vessels, your Ministers, had such an excellency of treasure, as is of more value, than your rich Mines. Oh have you traded with them? You have cause to suspect it, because these Shepherds are smitten, these Vessels are broken, these Mines fail, these Crowns are fallen from your heads. Again, I do it to enlarge those short hints in Mr. Hieron's Life, wherein I have said that we have not only him, a single Minister to produce; but we have many like him in Parts, like him in Fidelity, like him in Laboriousness, like him (though few equals to him) to shame the contenters, and to silence the silencers of them. And lastly, to preserve their Names and Memories, and to provoke the Ministers, that yet are in the Vineyard, to quit themselves like Ministers, to play the men for the Congregations of God; to emulate their gifts and graces; that so people may not be straitened in their Ministers, that the loss of such Worthies may be lessened, that the delay of the bearers of burdens may not wholly discourage, nor make the work to cease.

Let no offence be taken if I do not mention all. It is not disrespect to any good man; but only forgetfulness, and the want of some good Remembrancer at my Elbow. For I am in the stocks, shut up, cannot go out to others, and few have the kindness to come at me.

1. After the killing Uniformity Act had disseized Mr. Thomas Shelmerdine, Death followed; he was Lancashire born, bred in Christ's Colledge, Cambridge, served God in the Gospel of his Son; was a diligent Preacher at Cricke divers years, where he was encompassed with many good old Puritans, that lived in that Parish and about it, who did strengthen his hands much in his work; he was a man very chearful in converse. He was a kind Husband to an holy, but very melancholly Wife. From Cricke he removed to Matlock, where he did the work of his place, lived peaceably with his Neighbours, and found more benefit by his peace, than his successor found by his contention. From Matlock, after Aug. 24. 1662. he removed to a dwelling in Wicksworth, where he lived not long; but fell sick of the sickness of which he dyed. In his sickness he would say to his very Friends; that he was going to his Preferment, and some few dayes before his death, he said to an Honest Soul that informed me, that next to my hopes of Heaven, I rejoyce that I turned out of Matlock. He lived not to have any more removes by renewed violence; but was housed and laid in his bed of rest at Wicksworth; a place that he had laboured much in, being one of them that kept a Weekly Lecture there; and lives in his Son Mr. Daniel Shelmerdine, who is an active spirited man in the Ministry, and goes about doing good.

2. After

20. After him went Mr. Stanley of Eyam: A man of worth, and had been long a painful Minister in the *Peake*. After he was outed, the Rector seized that place, and there (if I do not mistake) he continued, and (though not then a Minister of that place,) yet he shewed himself both a Minister, and did many good offices to that place, during that fore and very mortal Visitation. My acquaintance was slender with him; but they that knew him spake very well of his Praying and Preaching. I am not certain what year he dyed.

3. Mr. John Oldfield or Orefield, born near *Chesterfield*, brought up at *Dronfield School*, at that time famous. He was outed from *Carvington*. A general Schollar; a great Master in the Tongues and *Mathematicks*. He had a Mechanical Head and Hand, capable of any thing, he had opportunity to get insight into. I mention not his University Education: For what some would reflect upon him, as a disparagement, was really his great honour; that he was a man of so great Learning and worth, and yet beholden to no University for it. It is manifest to all that knew him, that he was a Judicious Divine, a good Casuist, a workman in Preaching that needed not to be ashamed, rightly dividing the Word of Truth, he was pertinent, methodical, a man that was clear in opening his Text, and spake very close to Conscience from it. He knew well the inside of Religion. Few that heard him, but they did discern his understanding of the mystery of Godliness, that he spake from his Heart, and they felt his words come to theirs. He was of few words, and reserved, not at all talkative; but give him but occasion by starting Discourse, get him but upon his Knees, or put him upon Writing or Preaching work, and then you would soon find he wanted neither Words nor Sense. Oh, he was a Man of Prayer; some dear ones that are left behind, and have had no small burdens of Affliction since they lost him, do feel the want of his Prayers, to lift up the hands that hang down, and the feeble knees. He was of a very quiet Spirit; a people amongst whom he laboured very rickle, very capricious, very hard to be pleased in Ministers, yet centered in him; and I am sure his Name is precious amongst them: And well he may; for I am sure amongst them, and some Neighbouring Meetings to them, he spent himself, and was spent by his great labours, in dispensing Holy Mysteries, Word and Sacraments amongst them. This good Man had many removes after he was outed, but God told his wanderings, and he had Songs in the Houses of his Pilgrimage. At length he pitched at *Alfreton*, from whence he took many weary steps to serve his Master, and was very useful in that Neighbourhood; but at last was forced by his Infirmities to cease from his Labours, and now rests from them,

and those works follow him. He hath built himself a lasting Monument in his small piece about the Righteousness of the *Scribes and Pharisees*, the substance of some Lectures at *Wickworth*. And in his larger piece about *Prayer*: Those things are discoveries of the Man: Yea, God hath built him a Monument in such a set of Children, as God hath blessed few with, Mr. *John Oldfield* lives in three Sons of the Fathers Principles, actually in the Ministry, whose parts are above the common rate of most of their years, and their Piety, Zeal, and Industry answerable to their Parts. He dyed *June 5. 1682.* in the 55th. year of his Age.

4. Mr. *John Billingsley*, *Kentish* Man, born at *Chatham*, educated in both *Universities*, outed from *Chesterfield*, an ingenuous Man, strict to his own well understood Principles, an accurate savoury Preacher, an exemplary walker, a Man elegant in every thing, a diligent Reader, and observer of what he Read, ready with his Pen. Few men have left more excellent Collections behind them than he, which are happily fallen into his Sons hand, that knows well how to use them. His outward Bodily appearance was small and mean, but he had a great Soul, rich in Grace and Gifts. He left his place at *Chesterfield*, because he could not keep his Place and his Peace, but he kept his Affections and Care over them; hazarded his Health and Liberty to serve them. If *Chesterfield* People would reflect upon his Labours amongst them, and his warm Letters written to some of them, they must needs know that a Prophet was amongst them, both able and faithful. The Pin of the Uniformity Act, driven by hands that were fit tools for such mischievous work, pushed him out of his Pulpit and House, and the hurricane of the *Oxford* Act drove him from his hired House and Town to *Mansfield*; in which he passed the residue of his sojourning time in fear, wrought for the Salvation of others, and wrought out his own, was ever serious and laborious: But towards his latter end his Motion was very quick, made actual preparation for Death, desired his poor outed Brethren, cast into *Mansfield*, (as he was; to come together a little before his Death, to put him into the hands of God by Prayer, made a short Confession of his Faith in, and sole dependance on the alone Righteousness of Christ; and not long after went full sail into the Kingdom of God: He dyed *May 30. 1683.* He writ something against *Quakers*, and Printed a Sermon with it, which gives the World a taste of his Abilities. He lives in his Son, who bears his Fathers Name, and hath his Fathers Spirit, the true Son of such a Father, filling up the vacancy by his Fathers death in Ministerial Labours; in which (in my Judgment) he gives no just occasion to any to despise his Youth.

5. Mr. *Lake Cramwell*, born at *Loughborough*, in the County of *Leicester*, Educated in *Christs Colledge*, outed from *Peters Parish* in *Derby*, a knowing, a courageous, zealous, and a very upright Man. Some now alive knew how deeply he engaged to restore Monarchy, but when restored it engaged not for him. He fell by the Decree of Uniformity, that spared not Age nor Parts, nor considered any Service done, but levelled all that lay in its way, and spake no other Language, than *bow or break*. He was not very ready in Elocution; but very Scriptural, solid, and substantial in all his Discourses; his Sermons when looked over by Writers, or thought over by understanding Hearers, were found to be full of Divinity; weighty and rational good matter filled them. He had some competent Skill in Physick before he was outed; and when he perceived, he must no longer trade his Ministerial Talents publicly; he resolved to try what he could do in his other faculty. Since he was cut off from the publick service of Souls, he betook himself to serve Bodies, (though not deserting his Ministry, neither in his Affection, nor as to its Exercise). In this Employment he grew presently very Judicious, Skilful, Useful, and by Gods Blessing very Successful. By this he maintained himself and his Family very comfortably, kept good Hospitality, did as readily help his Brethren, and the poor among his Neighbours, without any desire or expectation of Fees, as he did the rich and greatest. He had a working head. He understood well what he read, and did find out some Magistrals of his own; many happy and effectual Medicines. He was a chearful Man, and to appearance very strong; but after he began to decline, he run down speedily. His loss was, and is much lamented: He was indeed a beloved Physitian. That he might be out of the reach of the *Oxford Act*, he went to *Kegworth* in *Leicester-shire*, and there lived and dyed Nov. 11. 1683. on the Lords day.

6. Mr. *Joseph Moore*, *Nottingham* born, Educated in *St. Johns Colledge* in *Cambridge*, in the best dayes of that Colledge, when the truly Reverend, singularly Learned, and eminently Holy Dr. *Tuckney* presided there, a Man fitted for wife and holy Government. He was sober minded from his Youth. He entred young into the Ministry; but his Youth was not despicable; being grave, serious, and savoury. He was forced from his publick Ministry, which he exercised at *Sandiacre*; by the *Act of Uniformity*, spent the residue of his time in divers private Families, in Praying, Preaching, Catechizing, all which he performed far beyond what might be expected from his years. He was an hard Student, a searching Man, a pertinent profitable Preacher, lived well, and dyed happily, *Novemb. 27. 1684* Interred in *Car-sington Church*.

7. 8. The two *Stansfords*, Mr. *Jonathan* and Mr. *Timothy*, one served Jesus Christ in the Gospel at *Allestrey*, the other at *Hogveston*; both their mouths stopped by the Act of Uniformity. They were the Children of an Antient Godly Minister, and an eminently pious and sound Mother. They were two good Men, gave much attendance to Reading, had a good Library. After their outing, and the entrance of the *Oxford Act*, they were driven from pillar to post, yet I find that in all places they were at work, and the Lord gave them success. I hope there are divers about *Heage* will bless God for their Night-labours. There are some that look white for the Harvest, and several Families long, and follow after the Word. These two Brothers lived some years together, and dyed very near one to another. They made their last remove to an honest, but an obscure Family: And from thence they took their flight one after another, from that obscure corner to a lightsome and large place. They dyed both of them with much inward satisfaction, that they were going to that Heaven they had chosen and long laboured for. They had lively hopes in their dying Moments.

9. Mr. *Samuel Hieron*, Brother to Mr. *John Hieron*, made no great figure in the World, but was an honest man, and an useful Preacher; he had a room in the hearts of Gods people amongst whom he laboured. Few mens outward circumstances more pressed their Conformity, than his did; yet he followed his Conscience, and left a pretty Living at *Shirley*, upon *August 24. 1662.* and threw himself and all his, into the hands of Gods Providence. And though he removed from place to place, and every where met with hard penny-worths; yet he found God pityful, and of tender compassion; had enough to carry him to his Journeys end; and (through the workings of Gods good Providence) his, that he hath left behind him, I hope will not be exposed to poverty, or contempt. He dyed *March 24. 1687.*

10. Mr. *Samuel Wright*, outed at *Heanor*, a good Man, a very able Preacher: Lived in much weakness for divers years after his outing. He could not preach, as the rest of his more healthful Brethren; but when he did, he preached to very good purpose.

11. Mr. *John Bingham*, outed from *Marston upon Dove*. A Man of much Integrity, Zeal, and Faith; hearty for God, and in worst of times and things kept up his heart, waiting for, and confidently expecting the Salvation of God. Thus he hoped to the end, and lived to see some dawnings of light, which he hoped would grow to a more perfect day; and so departed in peace.

12. Mr. Joseph Swetnam was not formally put out by the Act of Uniformity, but really he was, for foreseeing that Acts commencement at Bartholomew day, he thought good to make a mixtly voluntary secession sometime before its taking place, and so was not, and yet was expelled by it. He was a Man very well qualified to fill so august a place as *Walsallows in Derby*; a very able Preacher, a great Master of Language, and lives in his son Mr. Thomas Swetnam, whose abilities are well known by some few Sermons he hath Published, and by his frequent labours.

13. I mention not divers driven out of the Country, men very valuable; *viz.* Mr. S. B. Mr. R. M. Mr. S. C. who (though they be alive) yet are dead as to the Country and Places of their usefulness.

Thus have I done something to do my dear Brethren right, and pay my respects to them. And this I have done, partly to provoke others to do the like in other Countries, and especially to stir up those that are able to decypher the Brethren I have mentioned, or any of them; to write their Lives more fully than I have done. Partly to stir up *Derbyshire* Christians, to dear remembrances of their dead Ministers; to reflect upon their Doctrine and Life, and to stir them up to a Duty (which I fear is much neglected) of visiting their Fatherless and Widows in their distress. Read the History, 2 Kings 4. 1, 2, 3, 4, 5, 6, 7. They were offered upon the sacrifice and service of your Faith; in some sense you ought, (as David once did) Ask whether there be any of theirs who need your kindness, and show the kindness of the Lord unto them, for their worthy Husbands, and Fathers sake. Their love to you (like *Jonathans* to David) passed the love of Women. And furthermore to call upon you to adore and admire Gods goodness, that hath raised you up many young Men that preach, pray, and live at a great rate; that hold fast, and hold forth the form of sound words, which they have heard of Gods Servants in Faith and Love, which is in Christ Jesus. Oh when you consider this, Sing, because so many are the Children of the desolate Ministry. Their Rod hath blossomed, and brought forth Almonds: Say in your hearts, who hath begotten me these? Who hath brought up these, seeing I am desolate, a captive, removing to and fro, left alone? Isa. 49. 21. Oh you are not straitened in Ministers: Cry to God that you may not be straitened in your own Bowels.

Yea lastly, (If it were possible) to bring the rigid Men for Uniformity to repent of their great sin in composing and imposing such things, as stopped the mouths of such Servants of God. I have shewed you what mouths it stopped in *Derbyshire*; and if you ask what it hath done in other Provinces, Cities, Towns, and Counties, you will

will find alike, if not a sadder account. So that as one opening the mischiefs of War, concludes his paragraph, *hec sunt Belli Decora*; so I may say, when I have mentioned the outed Ministry, these are the Decencies, the Graces, the Triumphs, and Spoils of Uniformity. What hath cast away vilely the shields of the mighty? Uniformity. What hath slain the Beauty of *England*, and made the mighty fall? Uniformity. What hath despoiled the neck of the Church like the Tower of *David*, builded for an Armoury, whereon their hangs a thousand Bucklers, all shields of mighty men? Uniformity. When the very ingenious Esquire *Evelin*, in his Book of Forrest-Trees, mentions the goodly Oaks of *England*, he cannot forbear to pronounce his *Dira* upon Iron Masters, and Iron works in *England*, that have made such wafts. I am for no imprecations, but expostulations with Men for rigid Uniformity. And give me leave to close this Discourse, by laying before you some sober thoughts by way of Question.

Quest. 1. Where do you find in Scripture a power given to man to make additions to Religious Worship? Do you not find the contrary in those Scriptures; *Deut.* 4. 2. *Deut.* 12. 32. *Prov.* 30. 6. Who gave Man power to adopt unnecessaries into Religion? What bottom stands Magisterial Authority upon? Ministerial Power is of God, but for this Magisterial, it wants Commission. *Matth.* 23. 8, 9, 10.

Quest. 2. Is not the power of imposing, as dark to thinking men, as the power of inventing? Whence did you learn to make burdens? Whence to lay them on, and bind them on? We are tempted to think your Masters are, *Matth.* 23. 4. Hath God given you power over the Consciences of men, to ransack their Judgments, and wrack their Consciences, to ruin all that cannot agree to your Sentiments, to undo all that cannot do what you will have them? Do you not in this strike down the pin, upon which the Law and the Prophets hang? Would you that others should do so to you? What stricture, or beam of right Reason leads you to make your Judgment the publick standard.

Quest. 3. What branch of Justice or Equity is there in so grievous Penalties for not conforming to such Impositions. The fault is small, if it be a fault. Should mens brains be knocked out, to kill a Fly on their forehead? But the Dissenters judge it a Duty to witness against usurpations of Men. They think they are bound by Gods Law to preserve the purity of Christs Worship. They think that a yielding in some things was as a stirrop, by which Antichrist got into the saddle. Are not these things judged by you indifferent? And must men be punished,

punished, as if they had denied and razed the Fundamental Articles of Faith? Should you make men spectacles, the filth, and off-scouring of all things, upon these accounts? Who can read either Christianity or Humanity in such severities?

Quest. 4. What awe can be impressed, or obligation fastened on a well informed Conscience, from Humane Laws establishing, backing, and enforcing such Impositions? Have not Magistrates supream and subordinate, their Lines and Limits, Provinces and Bounds set them by the God of Heaven? Are they makers or only keepers of Gods Tables? Did the People of *England* trust their Representatives to make snares for their Ministers and yokes for the People? Were they impowered by them to prescribe, and write the grievousness they had prescribed? They were entrusted to be shields, not swords; healers, not wounders; they said to them, *Let our ruins be under your hands*; they never put themselves into their hands to ruine them.

Quest. 5. What Spirit are you of, when you make all Assemblies but your own, Seditious Conventicles, Schismatical Meetings, Routs, Riots? Know you not, that they which acknowledge God, are bound to assemble to worship him? Do you, can you think it is better not to worship God at all, then not to worship him in your way and mode? Dare you undertake that this shall hold in the day of Judgment? Are not you told by some great men of your own, *That he that gives the cause of the Schism is the Schismatick*? Do you think, those you displaced took themselves to be disofficed? Did their People desert them, when you ejected them? Was the Word of Truth utterly taken out of the mouths you stopped? Was not Gods word in their hearts, as a burning fire shut up in their bones, so that they were weary of forbearing and could not stay? Did their Breasts ake, and must they not draw them out to the Babes, that desire the sincere milk of the Word? You have some of you called Conventicles, *the crying sin of England*: Oh! How crying a sin is it in you that have occasioned them; yea, necessitated them? A Natural Mother turned out of her own House, will suckle her Child in the Field, or in the meanest coat, or shed she can set her foot into. Corners are not our choice, but your force.

Quest. 6. Have not you cause to fear, that the blood of some of these dead Ministers will be upon you? You judged them unworthy of the World, and God hath thereby been provoked to judge the World not worthy of them. You made their work much harder to them, and by their journeyings and fastings, and watchings, in all likelihood you did hurry and hasten them out of the World. Oh that some of us might live to see a relenting Spirit in you! It would be a joy to me, and a token for good to you, for otherwise I am greatly perswaded Judgment is towards you, because Mercy is the promised portion of the Merciful;

and Judgment without Mercy hangs over the heads of them that shew no Mercy.

And so I have finished my Historical and Practical part of this Book : And shall conclude it with only adding one Chapter more in communicating to you some Letters written by this Eminent Servant of God Mr. *John Hieron*, which are as a Mirrour, wherein you may see the Ability and Fidelity of the Holy Man of God.

C H A P. XI.

His Letters.

OF his Letters I promised to give some taste, and make them the *Coronis* of this Work : In publishing of which I conceal Names, that I may not reflect upon the dead, nor justly offend the living.

Again, Let not the living be disturbed ; for though the Letters be published, their Names are not exposed : It will do them no hurt to read those Letters in Print which they have in Writing. It may do others good to read Letters that were written to others, possibly they may reach, teach, meet with others, Hearts being much alike, and the same Corruptions, Temptations in one and another.

First Letter.

Christian Friend,

YOU desire that I would write to you about your Spiritual Estate, which I take to be safe and comfortable, so far as one is able to pass Judgment of another ; But no man knoweth certainly the things of another, save the spirit of a man, which is in him. 1 Cor. 2. 11. You are then to commune with your own heart, to search and try your ways, whether you walk after the Spirit, be led by the Spirit Rom. 8. 14. *As many as are led by the Spirit of God, they are the Sons of God.* If you ask, *How shall I know whether I am led by the Spirit ?* I Answer, If you bring forth the fruits of the Spirit, if you follow after Holiness, sincere Obedience to all Gods Commandments, patience in Affliction, love to God, Christ, all Saints, love to the Word, fear to offend God, a care to please God, and keep Conscience pure and void of offence toward God and Man, Godly sorrow for sin, forsaking every evil way ; and above all, believe in the Lord Jesus Christ, rest upon him, trust in his all-sufficient satisfaction for pardon of Sin and Eternal Life. And all

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this I doubt not but you do in some measure, so that you may conclude, as the Apostle doth, *Rom. 8. 1. There is therefore no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit.* May you not comfort your self with these words? Do not hearken to Satans suggestions to the contrary, he is an Adversary. If he cannot hinder your Salvation, he will do what he can to damp your joy and peace in believing. You ought not to give heed to him; but to repel him as our Saviour did, *Get thee behind me, Satan.* Your own unbelieving Heart (for Faith is mixed with unbelief even in Gods Children) also will raise Objections against you thus: *I have many Corruptions in me, unruly Passions, I am hasty to Anger, Ignorant, have little Knowledge, considering the time and means I have enjoyed; I am dull in Duty, I Pray without any life or heat, I am cold in love to God and Jesus Christ, I grow not in Grace, I am blockish, and remember nothing I hear: And many such things you have to say against your self.* To which I Answer, Grant all this to be true; These are Sins of Infirmary, which may consist with true Grace: *Psal. 40. 12. David saith, My sins are more then the hairs upon my head. Psal. 73. 22. So foolish was I, and ignorant, even as a beast before thee. Read Heb. 5. 11, 12. Ye are dull of hearing, &c. whom yet he highly commends; Heb. 3. 1. and 6. 10. So long as sin reigneth not, hath no dominion over you, you need not question your interest in Christ; and you may know, that sin reigneth not when you are grieved for it, confess and bewail it, and pray for grace and help against it; strive and watch against it, and do what you can to keep your self from your iniquity. Psal. 18. 23. Consider that none are justified or saved, because they are sinless, pure and perfect; but blessed are they whose sins are forgiven. Psal. 32. 1, 2. And to him that worketh not, but believeth on him that justifieth the ungodly, his Faith is counted for Righteousness. Rom. 4. 5. What was the end of Christs coming but to take away sin? *Mat. 1. 21. Joh. 1. 29.* Also a chief branch of the Covenant of Grace in *Heb. 8. 12. I will be merciful to their unrighteousness. And therefore be not faithless but believing, as Christ said to Thomas, John 20. 27, 28.* And let your heart make the same Answer, that he did, *My Lord and my God.* It may be, that your present condition is a grief to you, that you cannot worship God as you desire, or as in your Health; you can do God no service. Let not your heart be troubled at this; for God requires no more than he gives. And it may be no small comfort to you, that you were diligent to attend upon God in your Health, and when you had Legs, you used them to Gods glory. And now you are serving God in another way, in the way of Passive Obedience, in which if you submit to Gods will with Meekness and Patience, you may do God as good service, as they that preach, or hear, or travel far to the Word. I*

will conclude with those sweet words of Christ : *John 14. 1. Let not your heart be troubled : Believe that God is yours, Christ is yours, the Covenant of Grace is yours, your Sins are forgiven, the Promises are yours, even the great Promise : 2 Cor. 6. 18. I will be a Father to you. And that also, Rom. 8. 28. We know that all things shall work together for good to them that love God ; Even all the exceeding great and precious promises in Christ ; 2 Pet. 1. 4. which are yea and Amen, true and faithful. O bleſs God that ever you were born Spiritually, that you were born again. Say and ſing with David, Psal. 103. 1. 2, 3. Bleſs the Lord, O my Soul ! And Psal. 32. at the latter end, Rejoyce in the Lord ye righteous, and ſhout for joy all ye that are upright in heart. Psal. 48. 14. This God is our God for ever and ever, he will be our guide unto death. And with the Church : Isa. 25. 9. Lo this is our God, we have waited for him, and he will ſave us : This is the Lord, we have waited for him, we will be glad, and rejoyce in his Salvation. But I may ſave further labour, and indeed might have ſpared this pains ; for you have a Book by you, which contains all that I now write, and much more to the ſame purpoſe. The ſcope and ſubſtance of it is to chear up and comfort poor Souls, that walk ſad and ſorrowful ; when they have no other cauſe but to rejoyce and ſerve the Lord with gladneſs ; in which kind of ſervice the Lord is well pleaſed. I pray you peruſe it, and read it through, till you have got your Heart into a joyful frame. Now I pray, (and let it be your Dayly Prayer) That the God of Love fill you with Joy and Peace in believing, to whoſe Grace I commend you.*

Tours Unfeignedly.

IT grieves me much for your ſake, that the hand of the Lord is gone out againſt you in ſo dreadful a Providence ; that it puts me hard to it, how to miniſter a word of Conſolation to you in this your ſad condition. *A wiſe Son maketh a glad Father, but a fooliſh Son is the heavineſs of his Mother.* I have no greater joy, than to hear that my Children walk in the Truth : So I know no greater affliction that can befall Parents, then to have Children walking contrary to the Truth, and dying in their Sins. Yet is not your Caſe in this reſpect ſingular. No Temptation hath befallen you, but what is common to men, to good men ; witneſs *Aaron, Ely, David*, with many others, whom I could name, known both to you and me. You are to acquieſc in Gods Providential Adminiſtrations, and not to diſquiet your Soul with the doubtfulneſs of his Eternal Eſtate. But to aſcribe Righteouſneſs to your Maker ; and ſay with the Pſalmiſt, *Righteous art thou, O Lord, and upright are thy judgments. How unſearchable are his judgments, and his ways paſt finding out ?* Take the Example of the Prophets, and other

Holy Men in Scripture, for an example of suffering Affliction, and of Patience. Set before you the Patience of *Job*, who besides the loss of so great an Estate, lost all his Children, seven in number, cut off by untimely death; yet how Religiously doth he demean himself, how Patiently to admiration? Two of *Aarons* Sons in the flower of their Age, and in the beginning and very first entrance upon that Sacred Function, perish by fire from Heaven; a heavy stroke, arguing great indignation; yet mark the Fathers pious behaviour under such a mark of Gods displeasure, [*Aaron held his Peace.*] As for *Dauids* lamentation over *Ab-salom*, it is not to be drawn into imitation: For the bottom of his grief was not purely, nor chiefly (as far as appears) sorrow for his sin, and the eternal condition of his Soul; but rather proceeded from Natural Affection, and over much fondness and indulgence, because of his exquisite Beauty, which the Scripture doth highly extol: For he takes not one sigh at the death of *Ammon*, who also dyed in his sin, and also by a violent death by the hand of his Brother. At other times, and in other cases his Carriage was commendable. *Psal.* 39. 9. *I was dumb, I opened not my mouth; because thou didst it.* If you say, this is not to the purpose, this cometh not home to the point, what comfort can you afford me touching my Sons Salvation, or what ground of hope? Here I confess I am at a loss, and must say, as the King of *Israel* to the poor Woman, crying, *Help, O King.* If the Lord do not help thee, whence shall I help thee? If the Word yield thee no hope, or solid ground of Comfort, I should but proffer flattery, and visions of my own heart; if I should offer to give Topicks of Comfort out of my own Invention. You are not without hope, that God might give him Repentance, to recover himself out of the snare of the Devil, if your intelligence be not to the contrary. There is place left for hope. Adversity often opens the eye that sin had shut; as we see in *Josephs* Brethren, who had lain in their sin above twenty years, without remorse, till Affliction awakened them: The like we see in *Manasses*; when he was in affliction, he humbled himself, and besought God, who was intreated of him, though he had been a prodigious sinner. So the prodigal Son by straits, and other awakening afflictions, came to himself, and returned to his Fathers house. And the example of *Rocheesters* Repentance is remarkable. You cannot say you were sure his Repentance was true; neither are you sure of the contrary. So you are between hope and fear; let that keep you from despair. But suppose the worst, to use the words of *Bildad* to *Job*, *If thy Children have sinned against him, and he have cast them away for their transgressions;* (by the way this was a harsh censure) if it should be thus, yet here is this Comfort, that he dyed in his Youth, not a sinner of an hundred years old, but a young, vain, ignorant, seduced person, to use your own words: And

to his punishment will be less, than if he had lived to gray hairs, and all his life had walked in the way of his own heart, and so had forced divers lusts and pleasures. You have parted with some Children before now; these you make no question, but are in Heaven; you have others living, (I know not how many) they will strive to be a Comfort to you, (I hope) by walking in the fear of God. And it is a rare thing, and not often seen, that all a Mans Children, where they be numerous, do make good proof; but one, or more of them go astray: I mean, where Parents are Godly and careful. Corruptions too often prevails above Education. Imitate *David*, not in his immoderate mourning for *Abalom*; but in his moderation touching *Amnon*, he was comforted concerning *Amnon*, seeing he was dead. And at the death of the Infant, Now he is dead (saith he) wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me. Which of you by taking thought can add to his stature one cubit? Put away excessive grief from your heart, and rejoyce in hope of Glory to come. Be thankful for the work of Grace in your own heart, that God is yours, Christ is yours, all things are yours, Life and Death, things present, and things to come. Now the God of Peace fill you with all Joy and Peace in believing; to whose Grace I commend you, and rest

Your unfeigned Lover.

S I R,

OUT of a deep sense of your Affliction, and tender commiseration of your great loss, in parting with your dearest Daughter, I write these Lines, to testify our compassion and fellow-feeling of your sorrow; which to do is every Christians Duty; much more the Duty of near Relations: The same which Job calls for from his Friends: Job 19. 21. *Have pity upon me, have pity upon me, O ye my Friends; for the hand of God hath touched me.* That you are full of heaviness, and have great sorrow of heart for the loss of so sweet a Child, I make no doubt, nor do I at all blame you for it; so that you mourn moderately, and after a right manner. 1 Cor. 7. 30. *Let them that weep, be as though they wept not;* but I desire you may sorrow after a Godly sort, with Godly sorrow, which worketh Repentance to Salvation not to be repented off; but the sorrow of the world worketh death. 2 Cor. 7. 10. That you may mourn aright, you are to look up to God, and see his hand in this stroke. Ezek. 24. 16. *Son of man, behold I take away the desire of thine eyes with a stroke.* And remember God is wise, the only wise God. And wise Agents act for some end, some wise and great end. God doth nothing in vain; but the skill is to find out the end of Gods chastisement. He is a wise man, that can do that, can

know the meaning, and understand the Errand of Gods Rod, and see his Name written upon it; *Micah. 6. 9.* for this let us search the Scriptures, which make known to us Gods mind, and our Duty in such cases. Let us consult the Word, make it the men of our counsel, as David did, *Psal. 119. 24.* and pray with Job, *Job 10. 2.* *Shew me wherefore thou contendest with me.* To understand Gods meaning in his correcting us, and the chief end he aims at, (though some other ends God may have, which for brevity sake I omit) read *Job 33. 17.* where you may see Gods end is to open mens ears to instruction, to withhold man from his purpose; namely, of sinning against God, to hide pride from man. *Job 36. 8, 9, 10.* *If they be holden in cords of affliction, he sheweth them their work, their evil works, their transgressions, that they have exceeded; (i. e.) gone beyond the bounds, which God setteth in his Word: He openeth their ear to discipline, and commandeth that they turn from iniquity.* To the same purpose you find in *Isa. 27. 9.* *By this shall the iniquity of Jacob be purged; and this is all the fruit to take away his sin.* Agreeable hereunto hath been the practice of Gods people, to humble themselves under Gods afflicting hand. *Lam. 3. 39, 40.* *Wherefore doth a living man complain, a man for the punishment of his sin? Let us search, and try our wayes, and turn unto the Lord.* *Micah 7. 9.* *I will bear the indignation of the Lord because I have sinned against him.* *Psal. 38. 18.* *I will declare mine iniquity, I will be sorry for my sin.* Where this Duty is neglected God complaineth of them: *Isa. 9. 13.* *This people turneth not to him that smiteth them; neither do they seek the Lord of Hosts.* *Jer. 5. 3.* *Thou hast stricken them, but they have not grieved; (i. e. for their sins) they have refused to return.* *Ch. 44. 10.* *They are not humbled to this day.* To the right performance of this Duty gracious Promises are made: *2 Chron. 7. 14.* *If my people shall humble themselves, (under Judgments) and pray, and seek my face, and turn from their evil wayes, I will hear from Heaven, I will forgive their sin, I will heal their Land.* *Job 33. 27.* *If any say I have sinned, and perverted that which is right, and it profiteth me not, he will deliver his Soul from going into the pit.* And this is the use you, and every one in your circumstances, should make of Gods Correction, to humble your self under his mighty hand: To say as *Job 34. 31.* *I have born chastisement, I will not offend any more: Ver. 32.* *That which I see not, teach me; if I have done iniquity, I will do no more.* Commune with your own heart. *Psal. 4. 4.* Ask your Soul how it doth, Am I in Christ? Am I born again? Is there a work of Grace wrought upon my heart? That will appear by your walking: Do you walk as becometh the Gospel? *Phil. 1. 27.* Do you live soberly, righteously, godly? Is this your constant walking? Do you pray continually in your Family? In your Closer? Do you sanctifie the Lords day duely? Do you teach

your Children the knowledge and fear of God? Do you Catechise them? Do you set them a good Example? Do you fill up every Relation with Duty? Have you not sat with vain persons? *Psal.* 26. 4. Are you a companion to all that fear God? *Psal.* 119. 63. Do you honour such above others? *Psal.* 15. 4. Do you delight in their company? *Psal.* 16. 3. This is that we are commanded to do, to bethink our selves: *2 Chron.* 6. 37. To consider our wayes: *Hag.* 5. 7. To judge our selves: *1 Cor.* 11. 31. To examine our selves whether we be in the Faith, or no. *2 Cor.* 13. 5. Now let Conscience speak, deal faithfully and truly with your self; and where you find Duty neglected, Sin committed, confess your faults to God freely; bewail them with a broken and contrite heart; pray earnestly for Grace, and a new heart; for power over your corruptions; resolve on a new course of life, to become a new man by the assistance of Gods Grace. Abandon ill Company, and all occasions of sin for the time to come; run not into temptation, but watch and pray, and keep your self from your own iniquity. *Psal.* 18. 23. *If I regard iniquity in my heart,* (i. e. allow my self in any one sin) *God will not hear my prayer.* *Psal.* 66. 18. *Whosoever shall keep the whole Law, and offend in one point,* (i. e. wittingly, knowingly,) *he is guilty of all;* is obnoxious to condemnation, as if he had broken the whole Law. *Jam.* 2. 10. Let your future practice and reformation speak the truth of your Repentance. And if you thus turn to God with your whole heart, make application to Christ by Faith, and his Blood shall cleanse you from all sin: So God will receive you to Mercy, as the Father received the Prodigal Son with all expression of Love. *He that covereth his sin shall not prosper; but he that confesseth and forsaketh them, shall find mercy.* *Prov.* 22. 13. If you dare not set up a Judgment-seat in your own Heart, and keep a privy Sessions in your own Conscience, how will you appear before the Judgment-seat of Christ, and give an account of all your Thoughts, Words and Actions at the great day? For then must every one of us give account of himself to God. Then blessed are they whose sins are forgiven: They may lift up their faces at that day with boldness, when impenitent sinners shall be confounded, and call to the Rocks and Mountains to fall on them. They who live in sin, are in danger to dye in sin, and to be damned eternally for sin. Sin will be sure to find them out to punishment, who will not now search and find, and cast it out by Repentance and amendment of Life. *Repent and turn your selves from all your transgressions; so iniquity shall not be your ruine.* *Ezek.* 18. 31. Thus I have shewed you the good and right way to improve this present cross, and to prevent worse things. *Job.* 5. 14. *Sin no more, lest a worse thing come to you.* If God give you an heart to imbrace and hearken to this advice, you will have cause to say with David, *Psal.* 119. 67, 71.

Before I was afflicted I went astray; but now I have kept thy word: And it is good for me that I have been afflicted, that I might learn thy statutes. And I beseech you, do not reject the Counsel of God against your own Soul. Put it in practice without delay: Break off your sins by Righteousness, forthwith to day, while it is called to day; lest your heart be hardened by the deceitfulness of sin. Heb. 3. 13. All flesh is grass: And no man knoweth the day of his death. But it may be said to any of us; This night shall thy Soul be required of thee. You seem to have a crazy Body: You have had divers warnings of late to mind you of your frailty: And it is an high point of wisdom to consider of a Mans latter end. Deut. 32. 29. What if Death should come like a Thief suddenly, and give no warning? Then happy are all they, who with the wise Virgins have got Oyl in their Lamps; saving Grace and Sincerity. If a Flood come, happy are they who (with Noah) have prepared an Ark for the saving of their Souls. Make sure of Christ; keep Conscience pure, so it will be peaceable; keep integrity and uprightness, so you may look Death in the face without fear. I will conclude with the words of Solomon; Prov. 19. 20. Hear counsel, receive instruction; that thou mayest be wise in thy latter end. Tender Love and Compassion to your Soul was the only motive, which set my Pen on writing these Lines. Take them in good part, and pass a favourable construction on them, peruse them, ponder them; for they are of weight, of worth, the very Word of God, useful, and necessary to be followed; nearly conducing to the Salvation of your Immortal Soul. Consider what I say, and the Lord give you understanding in all things. 2 Tim. 2. 7. To his Grace I commend you, being

Your Servant for the salvation of your Soul.

Because my former Letter found so good acceptance with you, I am encouraged once again to write to you; to let you know how welcome, and joyful a thing it is to your Friends, to understand, that you are become a new man; that you have put off your former Conversation, and abandoned all vain Company; that you keep much at home, and take delight in your Wife and Children, (as you have just cause, for they are sweet Children, Dutiful and Obedient) also that you pray constantly with them, and frequent the most lively, and powerful, and Soul-saving Preaching of Gods Word on the Lords dayes. Oh, how good and how pleasant a thing it is to all that love you, (that love your Soul) to hear these things of you! Now I pray you suffer a word of further Exhortation, and give me leave to beseech you, as Barnabas did those newly converted Christians; Acts 11. 23. That with purpose of heart they would cleave unto the Lord. Resolve by the help

of Grace, that you will never cast off your hopeful beginnings, nor turn aside to crooked wayes; but continue stedfast in the good way you have taken up unto the end. The end is that which crowneth all good actions; and to perseverance in well-doing are all the promises made. *Rom. 2. 7. Mar. 10. 22. Rev. 21. 7.* And our Baptismal Vow bindeth us to keep Gods Holy Will and Commandments all the dayes of our lives. Now that you have begun to forsake the broad way, that leadeth to destruction, and to enter into the strait way that leadeth unto life; (O think what a Mercy it is, that God hath awakened you (with *Mary*) to chuse the good part, that shall not be taken from you) you see the thing is feizable, and Godliness is not a thing impossible, if there be but a willing mind. If you should now, or at any time hereafter fall away, it would not be a sin of infirmity, because you cannot help it; but of perverseness, because you will not be at the pains which a Godly life requireth: For use and acquaintance with a Christian life makes it much more easie to you afterwards, then at the beginning. For the greatest difficulty that is in a Godly life, is from custom to the contrary; so that if after some acquaintance with it, when you have overcome much of the hardness of it you should give it over, that would be utterly destructive. But I hope better things of you, and things that accompany Salvation, though I thus speak. By all means be careful to set such a watch over your self, and so to avoid all occasions and temptations, as may preserve you from all wilful breaches, and danger of Apostasie. And because by our own strength we are not able to stand, see that you be much in secret Prayer. *Mar. 6. 6.* Beg of God a new heart, a clean heart, an upright heart. *Psal. 51. 10. 2 Cor. 5. 1.* Grace is of absolute necessity to Salvation, if we believe our Saviour. *John 3. 3. 5. and 7.* A work of Grace renewing the heart will make Christs yoke of Obedience easie, and his burden light, so his Commandments will not be grievous. *1. Joh. 5. 13.* It is by the help of the Spirit changing and sanctifying the heart, that we mortifie the deeds of the flesh. *Rom. 8. 13.* There may be an outward Reformation, where there is no inward work of Regeneration, so a man may be in the condition of the Scribes, *Mark 12. 34.* not far from the Kingdom of Heaven; yet never enter into it. O wrestle with God in Prayer, as for Mercy to pardon sin past; so for Grace, and the Spirit of Sanctification to renew your heart, and to reform your life; that so you may walk before God to all well-pleasing. If you would do so, continue instant in Prayer. *Col. 4. 2.* God will give the Holy Spirit to them that ask it. *Luke 11. 13.* Christ assures us, That whatsoever we ask in his name, the Father will grant. Thus you shall become a good Tree, bringing forth the good Fruits of Righteousness, Holiness, and Sobriety, to the Praise and Glory of God, the Credit of the Gospel, good Example

Example of others, to the rejoycing of all good Christians, and the everlasting Salvation of your own Soul. Yea, *there will be joy in the presence of the Angels of God over one sinner that repenteth. Luk. 15. 10.* So whether you live or dye, you shall be the Lords: And this is considerable at such a time as this, when Sickness is so Epidemical, and many dye every where, and you your self seem to be of no strong Constitution, as it appears by your often Infirmities. I say it again, Regeneration is the one thing necessary, without which, outside Reformation is but like painting a rotten Post, or making clean the outside of the Cup and Platter, when the inside is full of excess and extortion. *Mat. 23.* Though you know these things, yet I thought it not unuseful to put you in remembrance of them; that you may be settled and established in the present Truth, and so may continue to the end: Which is the earnest desire, and shall be the Prayer of

Your very Friend for the Salvation
of your Soul.

S I R,

I Fully purposed to have given you a Visit; but hearing your Wife was so near her Travail I forbore till a fitter opportunity. And since I understand to my grief, that she is delivered of two Children, both dead; and for which I am informed, you are much troubled; for which I cannot blame you, for the Providence is sad: And a Christian should be a Man of Wisdom, to see Gods Name written upon the Rod. So was the Name of *Aaron*, for the Tribe of *Levi*, written upon his. *Numb. 17. 3.* And as his brought forth Buds and Blossoms, and ripe Fruits; so should Gods Rod of Correction yield good Fruit, in them that are exercised therewith, even the peaceable Fruits of Righteousness and Repentance. *Hear the Rod and who hath appointed it. Micah 6. 9.* The Rod hath a voice: It cometh upon some Errand, or other, if we were wise enough to understand its meaning. Which that we may do, the best way is to *Commune with your own hearts: Psal. 4. 4. To search and try our wayes, and turn to the Lord. Lam. 3. 40.* And be earnest with God in Prayer, that he would open our ears to discipline. *Job 10. 2. Shew me why thou contendest with me. Job 34. 31, 32. Surely it is meet to be said to God, I have born chastisement.* And I would not have you or your Wife give way to excessive sorrow in this case; but follow the Counsel of the Word (which ought to be the Rule of our Passions, as well as our Actions); *Let your moderation be known to all men. Phil. 4. 6. And they that weep (for outward Crosses) be, as though they wept not. 1 Cor. 7. 30.* Learn we must to exercise the grace of Self-denial; which our Saviour hath taught us by his own

Example : John 18. 11. The cup which my Heavenly Father hath given me, shall I not drink it ? And it was a very bitter one. Again, *Not what I will, but what thou wilt.* God is wiser than Man, he is God only wise. We see but a little way, Gods understanding is infinite. Times are ill at present, they may be worse ; yea, so bad, that people may have cause to say, *Luke 23. 29. Blessed are the barren, and the Womb that never bear, and the Paps which never gave suck.* Yet if Children be a Blessing, as I grant they be in themselves, and desirable, there is no time over-passed ; but you may have your Quiver full of such Arrows, if God see it good for you : And if not, I hope you are more a Christian, than to desire them. Beware I beseech you both, of the least impatience in this case ; and if any such bitter root should spring up in your hearts, check it, and chide it away, as *Job* did his Wives perverse motion ; saying, *Shall we receive good at the hands of the Lord, and shall we not receive evil ;* But this I advise you, as soon as your Wife is strengthened, appoint a solemn day of Humiliation, to entreat the favour of God, that this affliction may be sanctified, and the anger of God (if you conceive he be displeased) may be turned away from you, and from your Family : Which having done, acquiesce in the good pleasure of God ; *Let him do to you as to him seemeth best :* So said *David* in the like case, *2 Sam. 15. 25, 26. If I shall find favour in the eyes of the Lord, he will, &c. If he thus say, I have no delight in thee : Behold, here I am, &c.* This course a Kinsman of yours and ours, was advised to take after the death of all his first Children, and it pleased God to give issue, perfect Children ; three at least, that are all alive, Men and Women at this day. One may be too impetuous in his desire of this, or the other Earthly Blessing, which desire God may grant in Anger. So we see in *Rachel*, who was faulty in this kind, and had a Son whom she named *Benoni, Son of my sorrow*, which cost her her Life. Be you very thankful to God, that hath spared the Tree ; though the Fruit perish. Resign your Wills intirely to the Will of God, which is a wise, just, rational, gracious Will, who doth all things for the best to them that love him : Whereas our Wills are crooked, unjust, foolish, and oft unreasonable. Also God is our Sovereign Lord, to whom we must all subscribe, as to his commanding, so to his disposing Will. These Lines I desire you to impart to your second self also, who may be therein concern'd equally with your self. Thus with my Prayers to God (who teacheth his People to profit, both by his Word, and Rod) that his hand may be sanctified to you (and sanctified Afflictions are better then un sanctified Prosperity, saith *Mr. Dod*) so as you may be able to say by good Experience, *It is good for me that I have been afflicted.* I commend you to the grace of God.

I Beseech you suffer a word of friendly plainness and freedom in a matter of deep concernment. I shall not play the Orator to make you a learned Speech, nor dress my words with Eloquence, wherewith to tickle and please you; but I shall write words of Truth and Soberness, and that upon a weighty errand, to which I request your attention. How much better are the wounds of a friend, than the kisses of an enemy. The business of these lines is to desire you to reflect with seriousness upon your late piece of Justice in the conviction of those good Christians, who now by your means are sentenced to suffer, as evil doers; when yet you can find no Occasion against them, but what *Daniel's* Accusers (who were Heathens) found against him, concerning the Law of his God. *Dan. 6. 5.* Pray weigh this your act in the ballance of the Sanctuary, and try if it will hold weight there. *For we must all appear before the Judgment-seat of Christ. 2 Cor. 5. 10.* Every one of us shall give an account of himself to God. *Rom. 14. 12.* So then, if in this action you have dealt truly and sincerely with God and his House, you may rejoice and take comfort in it. If as a Magistrate you have spoken righteousness, judged uprightly, as *Psal. 58. 1.* If you have judged Gods People with righteousness, if you have defended the poor and fatherless, if you have done justice to the afflicted and needy, if you have rid them out of the hand of the wicked, as *Psal. 82. 3, 4.* then shall you have peace in your own conscience, and a good reward at the resurrection of the just, when God will reward every man according to his works. But if you have judged unjustly, and accepted the persons of the wicked, if you have broken in pieces Gods people, and afflicted his heritage, if you have persecuted Christ in his members, if you have hindered the progress of the Gospel, and forbidden Ministers to preach to people whereby they may be saved: then know that God stands in the Congregation of the mighty, he is Judge among the Gods, *Psal. 82. 1.* He is among them to approve, protect, and reward them, if they judge righteous judgments; he is among them, as a curious observer of their judgments; if they corrupt justice and turn righteousness into gall, he will bring every one of their works into judgment, and acquit such as they condemn, and pass a righteous Sentence upon their crooked and unjust censures. Magistrates are stiled Gods, *Psal. 82. 6.* because invested with Gods image above others, receive authority from God, and should act for God, judge as God himself would judge. But seriously Sir, do you think, that when God the Son, the Lord Jesus Christ shall come to judge the quick and dead, that he (I say) will approve those Judges, or Justices that passe Sentences and give out warrants to spoil Ministers, and Christians of their goods for preaching, praying, or hearing Sermons? Is preaching and praying now become an iniquity to be punished by the judge? By a Christian Magistrate? *The Apostle saith, we be so me if I preach not the Gospel:*

but by such manner of acting it should seem to be quite contrary; wo to me if I do preach the gospel. And as I have hitherto considered you as a Magistrate, so give me leave to look on you a little as a Christian, and see how a greeable to the truth of Christianity this act will appear, how well it becometh a Christian Magistrate. Every Christian ought to promote Christs Kingdom, according to the Lords prayer, *Thy Kingdom come.* But suppressing of preaching is the direct means to overthrow Christs Kingdom, and to build up Satans. By these late actings, in which you lead the way, how many preachers have been silenced, how many hundreds of Sermons suppressed? by which who knows how many lost Sheep might have been found, how many sinners converted, Saints edified, the eyes of many blind opened, dead Souls quickened and eternally saved? If it be so blessed a work to convert one sinner, *Jam. 5. 20.* whole work is it to hinder sinners conversion? What titles doth St. *Paul* give *Elymas* for an act of like nature, for endeavouring to hinder the preaching but of one Sermon, see *Acts 13. 10.* *He that withholdeth corn, people shall curse him, Prov. 11. 26.* much worse do they who withhold the bread of life from people. *I was hungry and ye gave me no meat, Mat. 25. 42.* Will Christ say to the wicked at the last day; but what will he say to oppressors, Spoilers, Sons of violence; may he not say to them, I had a little meat, clothes, money, and ye took them from me? sure, that is worse; and worst of all is taking away spiritual food. As the Soul is more excellent than the Body so much worse is it to take away the bread of life, far worse, than to take away corporal food. Pray consider how in consistent this is with love to God and Christ, which all Christians profess. *Joh. 21. 15, 17.* *Peter, lovest thou me? feed my lambs, feed my sheep.* A Minister can no way better testify his love to Christ, than by diligent and faithful feeding the flock with sincere milk of the word, nor a Magistrate, than by encouraging the faithful dispensers of the word; whom to discourage and punish for doing their duty, how highly displeasing and provoking to the Lord is such an act? who rebuked even Kings for their fakes, saying *do my Prophets no harm, Psal. 105. 14.* Nor can you alledge justly, that you punish them not for preaching and hearing, but for transgressing the law, when you know, they have authority both to preach and hear by his Majesty's Declaration and License under his hand and Seal; yea and a Bill of ease is under consideration of this present Parliament to justify their proceedings. And doth it become inferiour Magistrates to interpose, or rather to oppose that Indulgence; which both King and Parliament have thought meet to grant? Nor need you to fear the loss of an hundred pounds, in case you had refused to act. For men of judgment are of Opinion, that the forfeiture is not at all reoverable in Law. And if it were, what Informer dare contend with you for it? But suppose the worst. read *2 Chron. 25. 9.* *What shall we do for the hundred*

Talents? The Lord is able to give thee much more than this. Oh how vile a thing is the love of money, 1. Tim. 6. 9. *If any man love the world, the love of the Father is not in him*, 1 Joh. 2. 15. I will not be so uncharitable towards you, as not to hope and believe, that you love Jesus Christ really; yet if you love the world, i. e. money, esteem credit or any thing in the world above Christ, you love him not sincerely; Mat. 10. 37. *He that loveth Father, or Mother &c. more than me, is not worthy of me*, is no good Christian. Give me leave to cite one passage out of Mr. Baxter— In Q. Mary's days, when Martyrs were condemned to the fire, there were many great men, who really loved them, and wished them well, and their hearts grieved in pity for them, as knowing them to be in the right. But they loved their honour, wealth, and safety so much better, that they would sit on the Bench, yea, and give Sentence for their burning, for fear of hazarding their worldly happiness, was this sincere love, &c. Mr. Baxter Saints rest. p. 3. pag. 238.

Say not these men under conviction are Dissenters, Phanatics, &c. I will not hazard my reputation to be esteemed a favourer of such. You know Christianity hath ever been reproached, and hath suffered under black names. Christ himself was blasted with the odious name of *Samaritan*. His Apostles and the first Christians were termed the sect of the *Nazarenes*, of which Paul himself was counted the Ringleader, Acts. 24. 5. an Heretick, v. 14. The Christians of former ages in England were called *Lollards* Hereticks &c. and in our age Puritans, Phanatics. But what if Christ own them for his people and members, whom the world persecutes with odious titles? What a case are they in then, that vex and spoil them of their goods? What if you had been ill thought of by some vile persons (for wicked men are vile, Psal. 15. 4. Dan. 11. 21.) you should the more be had in reputation of wise and good men. To be dispraised and disparaged by lewd men, is no disgrace, but a commendation; yea, God himself will honour them that honour him, 1 Sam. 2. 30. But Christ will be ashamed of them that are ashamed of him, Mark 8. 38. Oh! how fearful is their case, who fear men more than God, who will rather deny the truth, or act against a good cause, or a good conscience, than they will displease an Informer? Rev. 21. 8: The fearful are set in the forefront of the damned crew. Now, good Sir, consider your ways, look them in the glass of the word, not in the glass of this world; say what have I done? It had been better wisdom to have done so before the act, to have viewed the obliquity of it, the consequences with all the circumstances of it, and to have resolved with Joseph, how shall I do this? &c. Gen. 39. 9. to have said with Nehemiah, shall such a man as I do this? I whom God hath blessed with so great an Estate, invested with authority to sit in the Seat of Justice, should not I honour God with my substance, with my authority? Should I be instrumental in vexing good people for righteousness sake? Should I hinder the enlarging of Christ's

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kingdom by surppressing the Gospel? What evil hath the Gospel of Christ done? That the preacher of it, the professors of it should be thus despighfully used by the world, by professing Christians; What account can I render to the Lord of this, when it shall be said, *give account of thy Stewardship, for thou maist be no longer Steward?* Should I, that was looked upon with much respect by all sober Christians be the first of all those of my rank, and the leading Man in that action, which tends directly to the pulling down the walls of Gods Jerusalem, and make the builders thereof to cease by force and power, which was the work of Heathens and enemies to Religion? *Ezra 4. 23. 24. Then ceased the work of the house of God.* Think how many sighs and tears you wring from the mourners in Sion, how many prayers and cries are sent up to Heaven for the enlargment of the Gospel and Gospel Ministers, by your means silenced, *Acts 12. 5. And will not God avenge his own Elect, Luk 18. 7. which cryed day and night, though he bear long?* Is it good that you do, to incourage the Vipers and Caterpillars of the land, who thirst after the spoil and prey, that they may enrich themselves with the labours of innocent men? For which cause, even for filthy lucre, they act the Devils part, the grand enemy of mans salvation: *They, as he, go about seeking to devour.* To draw a conclusion, wherefore, O Sir, (to use Daniels words, *Chap. 4. 27.*) *Let my counsel be acceptable, break off your sin by righteousness, and your iniquities by shewing mercy to the poor, if it may be a lengthening of your Tranquillity.* Do what lyes in you to deliver the oppressed from violence and spoil; let the Informers be checked and discouraged, by Missing their expected pray. Let reparation be made to the Sufferers, by causing that every man have his goods taken from him, restored again In cases of wrong and offences done to our Neighbours, repentance to God is not sufficient, without satisfaction to man, if there be ability, as I am certain there is in this case. You know *August.* saying, which is good divinity, *The sin is not forgiven except restitution be made of that which is taken away.* And now I have done, only let me give you an account, why I take on me this boldness to be thus plain with you. Surely it is because I honour you, as not only a Gentleman but a Christian; one who have good things in you, and a Conscience bearing witness to the truth, and will not rebel against the light, when it shines out, but will yield an obedient ear, as *David* speaks, *Psal. 141. 5. Let the righteous smite me, &c. Prov. 28. 23. He that rebuketh, &c. Levit. 19. 17. Thou shalt not hate thy Brother, &c.* By warrant of these and other Scriptures, I have adventured to deal plainly with you in this matter, assuring you that my hearts desire and Prayer to God for you is, that you may be saved. And if it please God to open your eyes, and touch your heart, then it will never repent you, that you hearkened to the counsel of a poor Minister, but you will bless God for it (as *David* did for *Abigails* advice, *1 Sam. 25. 32.*)
that

that you may make reparation for what is past, and be kept for the future from work of this sort. Let the Devils Servants do their Masters drudgery, (for such it is, *Rev. 2. 10.*) but keep you your self pure. To conclude in the words of a wise Man, but no Christian; *i. e.* of Gamaliel, *Acts 5. 38, 39.* I say refrain from these men, and let them alone; for if this counsel, or this work be of men, it will come to nought: But if it be of God, you cannot overthrow it, lest haply you be found even to fight against God. Now craving pardon for this tediousness and prolixity, and your candid interpretation, I take leave, and commend you to God, resting

Your Worshipps to be commanded

Loſco,

John Hieron.

Cozen,

IT is now a long time since I saw you: But to me no little grief; I hear an evil report of your lewd and ungodly course of life, that you lead, to the great dishonour of God, the grief of your Friends, the danger of your Immortal Soul, and the ruine of your Family, whom by wasting, and your unthrifty courses, you must needs bring to Poverty here, and hazard their Eternal Salvation hereafter, by your ill example, and neglect of honouring and worshiping of God in your Family, as every Christian is bound to do. Now I pray you consider your wayes; whether is Alehouse haunting, keeping company with Drunkards, casting off Prayer and all Family Duties, the way to Heaven or Hell? Is this to walk as the Gospel teacheth, Soberly, Righteously, Godly in this present evil World? Is this to follow the Example, and Godly Education of your pious Friends, who brought you up in the fear of God? Is this to walk according to the Vow of your Baptism, in which you were dedicated to the service of God the Father, Son, and Holy Ghost, and in which you promised to forsake the Devil and all his works, the vanities of the World, and the lusts of the Flesh? Pray, think how great a sin Perjury is, to be forsworn by breaking a solemn Vow made to God in the face of a Congregation, which God will require at your hands? And how fearful a sin is Apostacy, to fall away from your holy profession, which sometime you made. Read, and tremble at those Scriptures, *Prov. 14. 14. 2 Pet. 2. 20. 21. Heb. 10. 29.* Will the pleasure of sin for a season make you amends for the loss of Heaven and Eternal Happiness? Can your good fellows and companions in wickedness save you from the wrath of God, and the vengeance of eternal fire? Will they, or can they comfort you in Sickness, at the hour of Death or day of Judgment? Did the rich man *Luk. 16. 28.* think that his Brethrens company would be any solace to him

him in Hell? Why then doth he request so earnestly, that a Preacher might be sent to warn them, that they might turn and escape the place of torment? Lay these things to heart, and remember your self in time, before it be too late. And as with the prodigal Son you have run away from your Fathers house, and from your Duty; so return with him to your Obedience. Confess and bewail your sins to God, as he did, and forsake them and you shall find mercy, as he did. But do it betime without delay, defer it not; lest your heart be hardened through the deceitfulness of sin, or least death come upon you unawares. And if you dye in your sins, Hell follows after. Abandon the Alehouse and all wicked company, set up Religion in your Family, pray not only once on a Sabbath day, (I marvel where you learnt that) but every day morning and night; and break off all your sins by Repentance, and pray for a new heart; *for why will ye dye? Ezek. 18. 31.* Despise not this Counsel, but receive it as sent from God, least it witness against you in the great day, when every one must give an account of himself to God. And it may very well be the last, which you may ever receive from

*Your Uncle, which pityeth your poor
Soul, and all yours.*

Octob. 20. 1680.

BEcause I pity your Conditions, I thought good to give you some directions in Writing, which you may read, and consider, and have them ready by you, and your Son may ponder them, as Mary kept the sayings of Christ, and pondered them in her Heart; because words of Advice, only spoken in the Ear, are soon forgotten, and become as water spilt on the ground. And what I write shall be words of Truth and Soberness, taken out of the Scripture of Truth, or agreeable thereunto. And therefore you ought to give the more diligent heed to them. In the first place, I shall direct my words to you and your Wife, and pray you to consider your ways, and search and try your Hearts, and see whether God hath not laid this affliction on your Child for the Parents sins; for though it become not others to judge uncharitably of them, who suffer such things according to our Saviours caution, *Suppose ye that those Galileans were greater sinners, than all the Galileans; I tell you, Nay: Luk. 13. 3, 5.* Yet it is our Duty to humble our selves under the mighty hand of God; to judge our selves; to commune with our own hearts; to see Gods name written upon his Rod: *Micah 6. 9. To hear the Rod, and who hath appointed it.* Gods Rod hath a voice; it calleth to us; if we were wise enough to know the meaning of it, to understand its errand. *Job 31. 31, 32. Surely it is meet to be said unto God, I have born chastisement, I will not offend any more: That which I see not, teach thou me; if I have done iniquity, I*

will

will do no more. Imitate *Rebekah*, *Why am I thus? And she went to enquire of the Lord.* Gen. 25. 22. *Show me wherefore thou contendest with me.* Job 10. 2. If your Heart do not condemn you for any particular sin; yet renew your Repentance for all sin; labour to excite and stir up the Grace of God within you. Be more fervent in Prayer, diligent in hearing, more watchful over your hearts, and all your wayes; mortifie corruptions, and walk more closely with God, and pray that this Affliction may be sanctified to you, that you may come forth as gold, after God hath tried you: *Job* 23. 10. That you may be able to say as *David*, *Psal.* 119. 71. *It is good for me that I have been afflicted, that I might learn thy statutes.* This is what I thought good to say to you Parents.

Now I speak to your Son: Though God does sometimes visit the iniquity of Parents upon Children; yet there is none upon Earth so just, or innocent, as to be Naturally pure, and free from sin. All are born in sin. The imagination of the Heart of Man is evil from his youth. You are therefore to be humbled for Original Sin, the Corruption of your Nature, the Mother of all abominations. And pray, that you may be born again with a new birth from Heaven. *David* confesseth, *Psal.* 51. 5. *Behold, I was shapen in iniquity, and in sin did my Mother conceive me.* Every one therefore must be renewed; taken off the stock of old *Adam*, and ingrafted into Christ. *2 Cor.* 5. 17. *If any man be in Christ, he is a new creature.* Make sure of this, that you be in Christ. In him God is well pleased, and with all that are in Christ. If you may say with *David*, *Psal.* 118. 6, 7. *The Lord is on my side, I will not fear what men, or Devils, can do unto me: The Lord taketh my part with them that help me.* Again, *Psal.* 56. 11. *In God I put my trust, I will not fear what man can do unto me.* *Psal.* 27. 1. *The Lord is my light, and my salvation, whom shall I fear? The Lord is my strength, of whom shall I be afraid?* *Rom.* 8. 31. *If God be for us, who can be against us? He that spared not his own Son, &c.* Make sure of Gods love, and then you need not fear the Devils malice. For first, the Devil is a conquered Foe. He is a Dragon, or Lyon in chains. *Rev.* 20. 1. Christ that owns the Cross hath overcome and subdued him. *Heb.* 2. 14. *Through his death he hath destroyed him that had power of death, that is the Devil.* He cannot go one link beyond his Chain. He could not touch one Lamb of all *Jobs* flock, till God gave him leave. He could not enter into the Herd of Swine till Christ permitted him. He cannot appear to you, nor hurt you, except God suffer him. *The very hairs of your head are all numbered.* *Matth.* 10. 30. By fearing him, you do him too much pleasure and honour: And will you pleasure a cruel enemy? An enemy to God and your Soul. By so doing you dishonour God and Christ, who is your strength and Redeemer. You do

in effect say, I doubt the Devil is too hard for God. I fear God cannot deliver me out of his hands. Whereas it is promised, *Rom. 16. 20. The God of peace shall tread Satan under your feet shortly.* 1 *Job. 4. 4. Greater is he that is in you, than he that is in the world.* How foolish a thing is it to fear that which never did befall you, nor any man, not one of ten thousand? What, did you see the Devil, or have you known one man or woman, that ever did see him; except Witches who call him in to their assistance? His suggestions, or temptations cannot harm you; but molest and trouble you. They are not your sins, you may still keep your integrity for all them, as *Job* and *Christ* did. And if God should suffer him to appear to you; yea, and carry your Body from place to place, as he did our Saviour; yet it is not in his power to hurt you. I have read of a Godly Minister, that for want of a better, was forced to dwell in a House that was haunted, and one night when he was in Bed the Devil appear'd to him, standing like a Man at his Beds feet: The Minister saw him, but was not affrighted; only said to him, *If thou have nought else to do, thou mayest stand there still, I will betake my self to my rest;* and so he did, and heard no more of his guest. The Devil is a proud Spirit, and loveth to domineer, and have men stand in awe of him, to fear him instead of God, and this he triumpheth in. But the best way is to slight and contemn him, as the Minister did; so shall you be sooner rid of him.

Leave thinking of him, and have God more in your mind; his Mercy, Love, and Care to all that fear him; his Promises, Providence: These call to mind Gods Attributes, his Allsufficiency, his Almighty Power. *I am the almighty God; Gen. 17. 1. and Gen. 15. 1. Fear not Abraham, I am thy shield, and thy exceeding great reward. Josh. 1. 5, 6. I will be with thee: I will never fail thee nor forsake thee. Be strong and of a good courage.* These Promises, though made to *Abraham*, and to *Joshua*, belong to every believer. Believers are Heirs of the Promises. *Heb. 6. 17.* And *Paul* applies them to all believers; *Heb. 13. 5.* And so doth *Peter*; *2 Pet. 1. 4.* Do you act faith in the promises, and reason thus; *Is God my God, my Heavenly Father in Jesus Christ? Doth he love me? Psal. 146. 8. Doth he care for me? 1 Pet. 5. 7. Watch over me, is he my shield and buckler? Psal. 121. 3, 4, 5. Prov. 2. 7. My strength, rock, fortress, high tower, my deliverer. Psal. 18. 1, 2. Shall I then be so cowardly, as to fear a creature, the Devil, all the Devils in Hell, when God is for me? God keepeth, careth for me, watcheth over me night and day. Isa. 27. 3. Where is my faith?* Check your self for unbelief, as *Christ* did *Peter*, *Matth. 14. 31. O thou of little faith, wherefore didst thou doubt?* And as *David* did his own Soul: *Psal. 42. Why art thou cast down O my Soul, &c.* Lastly, If you are in *Christ*, then are you dear to God; though you be never

so poor, you are a member of Christ, of the family of Heaven, of the Household of Faith, a Lamb of Christs flock, a Child of God, an Heir of Heaven. Will God suffer the Devil to harm any, so dear to him. *Joh. 10. 28. My sheep shall never perish, nor shall any man, or devils, be able to pluck them out of my fathers hand.* Christ is a good Shepherd, *Isa. 40. 11. He will gather the lambs in his armes, and carry them in his bosom. He will not quench the smoking flax, nor break the bruised reed.* As a Father pityeth his Children, so the Lord pityeth them that fear him. He may suffer men to ride over their heads, Satan to buffet them, *2 Cor. 12. 7.* but still his eye of Fatherly care is on them; *Psal. 34. 15.* and all things shall work together for their good. Now lay all these things together.

1. Satan is a Conquered, a Chained Enemy.
2. By slavish fear you do him too much honour.
3. You wrong God and Christ, as if they were not able to save you.
4. Call to mind Gods gracious Attributes, Providence, Promises.
5. Your relation to God and Christ, to whom in Baptism you were devored; and so are a Member of Christ, one of Gods Children, whom he loves; pityeth and careth for. Say now, as *Nehemiah*, Should such a one as I see, should I fear the Devil? No, fear God, fear to displease him by sin, by this immoderate fear. Resist the Devil by Faith and fervent Prayer. Lay hold on Gods promises. Apply them to your self by Faith, as if they had been made to you by Name. Hold no dispute with Satan; he will be too hard for you. But take the Sword of the Spirit, the Word of God. Answer his Cavils with that, as our Saviour did. Avoid solitariness, as much as you may. When you are alone, yet remember you are not alone. Believers have fellowship with the Father, and the Son, by the Holy Ghost. And alwayes remember, that the Holy Angels encamp round about them that fear God. Turn to those Scriptures; *Psal. 34. 7.* and *91. 11.* Get acquainted with Gods people, hear their advice, and beg their Prayers: Wait on God, be sure to keep in his way, and the issue will be good. *Psal. 40. 1.* So the God of Peace grant you Peace by all means; and the Peace of God which passeth understanding keep your hearts through Jesus Christ. To his Blessing and Grace I commend you.

Mar. 30. 1680.

Yours,

I Must desire to see you: but it is thought not advisable for me to take such a journey at first, not having been on horse back since my late sickness. I am sorry to hear you are ill again, being but lately recovered from an ill fit. *Man that is born of a woman, is of few days, and is full of trouble.* And because it is unknown to us, which sickness is, or may

prove

prove our last, it is wisdom to improve the present, as a warning to us, So to number our dayes, that we may apply our hearts to wisdom, to consider our latter end, and Eternity that follows after. *Set thy house in order : for thou shalt dye, and not live,* saith the Prophet from God to *Hezekiah*, much more should we set our Souls in order, and see that we be on good terms with God, ere we appear before his judgment-seat. Which we must do the first moment after the departing of the Soul out of the body. *Heb. 9.27.* This is a work so necessary to be done in time, that it is not, ought not to be put off, till a sick bed; yet it must then be revived, and renewed, and then done in the best manner, as being the last time of doing it, and what is then done is like to stand for ever. In order thereunto reflect, and look back into the former part of your life. Begin at your birth sin, and corruption of nature. Bewail that, and lament over it, to go on to the sins of youth. and be humbled for them, and so come along to the sins of age; and riper years, confess and bewail them with their agravating circumstances, as being committed against light, knowledge, and checks of Conscience, and done with deliberation. By this means you will find ease and rest to your Soul, according to that promise, *Mat. 11. 29.* If you cast your weary burden upon the Lord Jesus Christ, he will stand between you and his fathers wrath, he will take all your debts upon him, and say as *Rebeckah* to *Jacob*, *upon me be thy curse, my Son.* Fresh sorrow for old sins, Repentance renewed will make Christ sweet, and sin bitter to you; and affect you more in his love in dying for you. This will be a good evidence to you, that your sins are forgiven. Namely if you confess them with a broken and penitent heart, and forsake them with detestation. And now is a fit time for you to look up your evidences for Heaven, that so you may not be afraid to dye, but may look Death in the face with comfort. If you say how may I be assured, that my sins are forgiven, and that Christ is mine. To the first, I have answered already; He that confesseth, and forsaketh his sin, shall find mercy, *Prov. 28. 13.* If we confess our sins, (by faith resting on Christ for pardon) he is faithful, and just to forgive us. To the second, How may I know that Christ is mine? Thus, Are you his? Are you willing? Do you consent to have him on his own terms, for your Lord? and do you obey him as your Lord? Do you take his yoke upon you? have you respect to all his commandments? Do you hate every evil way, *John 15. 14.* *You are my friends, if you do whatsoever I command you.* Do you chuse the Lord for your portion, Christ for your bliss and happiness? Do you more highly prize him, and desire to enjoy him more, than all riches? Do you account all things but loss and dung in comparison of him? Had you rather be the most holy person upon Earth, than the greatest, or richest, that ever was? And do you use diligence in the means of grace, to attain to more holiness? If so you may

may without doubt, be well assured, your Estate is good and safe. For you could not have chosen God, and loved Christ, unless he had chosen and loved you first. Dwell therefore in the thoughts, and tastes of Gods love to you. Say, how wonderful is Gods love to a poor worm and silly dust! That the contrivance of infinite wisdom should be taken up about me! That the eternall Deity should consult about my salvation, ere the world began! That God should pass by many wise men after the flesh, many mighty, and noble, (who if they had been converted, might have done God better service an hundred times then I) and make choice of me, a dispicable sinner, to be an Heir of salvation. Lord what is man &c. Thus raise up your heart in thankful admiration of Gods wonderful love to your Soul. And Thirdly the assurance of Gods love will incourage your heart against the fear of death, and give you confidence against the King of terrors. I shall be glad to hear of your recovery; though I thus write, I commend you to God, and if I never see you in this world, I hope to meet you with other dear friends, who are gone before, in those mansions, which Christ hath purchased, and prepared for all those that love him, to whose grace I refer you,

May 31. 81.

Yours J. H.

They are blessed that do hunger and thirst after Righteousness, after Christ for justification, and sanctification: Do not you so? Are not you empty, naked, barren of grace in your self, a dry tree? Are not you sensible of your wants, and of your beggarly condition? Do not you not say with David, *I am poor and needy Psal. 70 5.* And with Paul, *Rom. 7. 18. in me dwells no good thing?* Is not your appetite and thirst after grace, as strong as Sampsons was for water, or Rachels for Children, *give me Children or else I dye?* Do you not thirst after more grace, and covet earnestly farther degrees of holiness, and wish you were the holiest, rather than the richest, or greatest, Lady, or Princess in the world? If so, then I question it not, but you are one of the blessed ones, in the judgment of Christ, who is infallible, and cannot mistake. What have you to say against this? I hope you rest satisfied about vile and vain thoughts, which do not lodge in you, but you repel them and reject them. These may be your grief and affliction, but are not your sin, cannot prejudice your good estate; nor ought your imperfections, passions, corruptions (from which the best on earth are not free) to cause you to question your justification, or your being in Christ; So long as you bewail them, strive against them, and are humbled for them: your desire is to reach after perfection, and further Measures of holiness. These desires are of and from the Spirit of God. And he accepts the will for the deed, as was showed in divers instances. Nay this to me

makes it clear, if God account impious desires, vicious, ungodly, inordinate lusts for the sin it self, or deed done; as Hatred with him is impured Murder: 1 *Joh.* 3. 15. Lusting after a woman, though she remain chaste, is Adultery (in Gods account) in the man. So much more longing and thirsting desires after grace, are beginnings of grace; and such desires God accepts, and will fulfil them; *Psal.* 145. 19. provided they be gracious and holy desires, humble desires springing from a broken heart, from one that is poor in Spirit, if they be constant, unsatisfied, vehement in the use of means; and that a man so prize Christ and his grace, that he be ready to sell all to buy the Pearl. Now this being your condition, what cause have you to leave your doubting, and spend your dayes in rejoycing, and praising God for his singular Mercy in conferring on you so excellent a gift, as is saving grace; which is so rare a gift, like gold to be found with few persons; but more excellent than millions of gold and silver. Let your meditation of God be sweet, and admire his wonderful love to you in Christ, and how great things he hath done for you.

Tours.

I Am sorry that the Sun and Stars are darkened with you, and that the Clouds return after the Rain: But be not discouraged; this is a case common to many good Christians, and no other than befalls the best of Gods people. Do not fear but the light will break forth again; though you be under a cloud at present. The Son of Righteousness will arise upon you with healing in his wings. Be sure you regard no iniquity in your heart. Keep you from every accursed thing. Wash you, make you clean, cease to do evil, learn to do well; and mark what follows, If your sins were as scarlet, they shall be as white as snow; if they be as crimson, they shall be as wool. If we confess our sins he is faithful and just to forgive us our sins, and the blood of Christ cleanseth us from all sin. Again, If any man sin we have an advocate with the Father, Jesus Christ the Righteous: He is the propitiation for our sins; and not for ours only, but for the sins of the whole World. Now reach out the hand of Faith, and lay hold on the promises, and apply them, for they are exceeding great and precious promises; and they are all in Christ, yea, and Amen, true and faithful: And they are your promises, yea, directed to you in particular, as if your name was put to them. O, be not faithless, but believing: And if you do believe with all your heart, then are your sins forgiven, according to the tenour of these promises. Now are you justified and at peace with God through Jesus Christ: O thou of little faith, wherefore dost thou doubt? Doubts in Gods people may arise from one of these causes: The heinousness of Sin, the imperfection of Duties, or the weakness of Faith. For the first of these know,

know, that the Lord thinks never the worse of any for what they have been, for any sins they have lived in, when once they have truly repented of them *Ezek. 18. 21, 22.* You may observe in the Church, that Christ never shewed greater kindness to any, than to such as had been most notorious: As the woman of *Samaria*, *Zachew* the Publican, *Mary Magdalen*. And whereas there is but four women mentioned in the Genealogy of Christ, *Mat. 1.* not one of them but the Scripture sets a mark of infamy upon them, for some notorious sins. *Ruth* was a Heathen, an Idolater; *Tamar*, *Rahab*, *Bathsheba*, you know what they were; yet these only have the honour to be upon record, when *Sarah*, and women though more spotless, are passed by in silence. What may be the reason thereof. Take it from Mr. *Hildersam*. To teach us that penitent sinners shall have never the less honour with God, shall be never the less esteemed for that they have done, after they have once truly repented, and turned to the Lord: So you see there is no cause, why you should be dismayed at the hainousness of your sins, having repented of them. For the next: True it is, that after Conversion we are but in part regenerate; and so our best Duties are imperfect, and stained with many corruptions; *Isa. 64. 6.* yet God doth not reject them nor us for these defects; but accepts them, *1 Pet. 2. 5.* delighteth in them, *Cant. 2. 14.* will reward them; *Col. 3. 24.* *Heb. 11. 5.* and not so much as take notice of the blemishes, that are in our best services, *Mic. 7. 18.* *Cant. 4. 7.* *Thou art all fair, my love, there is no spot in thee.* Let not the poorness of your Duties discourage you; but remember, *Christ sits at the right hand of God, to make intercession for you:* By whose merits Saints Prayers are perfumed, as it were, with incense; and so are made a sweet favour to God. *Rev. 8. 3.* And for the third, know, that it is not the strength, but the truth of Faith, that giveth us acceptance with God, through Faiths acceptance of Christ, *Joh. 1. 12.* *As many as received him, &c.* Now a weak hand may receive a gift, as truly as a strong. A single penny may be as good and clear Silver, as a bigger piece. Among Believers, *Heb. 11* some whose sincerity we should have doubted of, (so weak was their Faith) if the Holy Ghost had not put them in the Catalogue of the Faithful: As *Gideon*, *Barak*, *Samson*, *Jephtha*, *Rahab*. Him that is weak in Faith we are bidden to receive: *Rom. 14. 1.* Sure God will not reject such. And now what place is there left for your doubting? If God do not shine upon you, by the light of his Countenance, yet is he your loving Father reconciled to you in his Son. A Father is a Father still, though he do not always smile on his Son. Go you on in your Christian course of Godliness, serve the Lord with cheerfulness, and believe that your poor services shall, and do find acceptance with Christ. Observe that in *Lev. 1. 7.* So much as is said of the offering of the poor Mans Sacrifice, which was but two young Pigeons.

Another to the same Person.

I Am distressed for you. What shall I do for you? O thou afflicted, tossed with tempest, and not comforted! How shall a man comfort a Soul, that refuseth to be comforted? Your case is like *Hagar*, in the Wilderness, who was ready to perish through drought, when there was a Well of Water by her; but she saw it not, till God opened her eyes; *Gen. 21. 9.* like *Mary*, *Joh. 20. 13.* who stood weeping for Christ, who stood by her; but she knew not that it was Jesus. You have the Well of Water in you springing up to Eternal Life; you have Christ in you, the hope of Glory; but your eyes are held, that you perceive him not. Like those two Disciples, that went to *Emmaus*, *Luk. 24. 16.* You are in Christ, there is no curse, condemnation; or wrath to come belonging to you, you are washed, you are sanctified, you are justified in the name of our Lord Jesus, and by the Spirit of our God. All things are yours, Christ with all his benefits, the Covenant of Grace with all its privileges, all the great and precious promises of the Gospel; which are yea, and Amen in Christ, sealed in his Blood, confirmed to you in the Sacrament of the Lords Supper. God is your God, your loving Father in Christ. Heaven and Eternal Life is yours. *Fear not poor Soul; it is your Fathers good pleasure to give you the Kingdom.* What shall I say more? What can you desire more; except you would have your name put into the Scripture promises? You believe you shall dye, because it is appointed for all men once to dye; your Name is not there. You believe the Resurrection of the Body; because it is written, *There shall be a resurrection of the just and unjust*; yet your Name is not there. The Scripture saith, *Whosoever believeth in Jesus Christ, shall be saved: i. e.* Whosoever being truly humbled for sin, disclaims all opinion of his own Righteousness, and with *Paul*, desireth to be found in his Righteousness only, he truly believeth: And so do you; therefore you shall certainly be saved. The Scripture saith, *Whosoever confesseth and forsaketh his sin shall find mercy. Who so loveth God, the same is beloved of God. Prov. 8. 17. He that loveth the Brethren is translated from death to life.* If you say these are general Promises; How shall I gather assurance from them concerning my personal estate? *I Answer*, By looking into your own heart, where if you find you are so qualified, and have these Graces of the Spirit wrought in you; *viz.* Faith, Repentance, Love to God, and all Saints, you may be assured of your Salvation, as certainly as if Christ had said to you by name, as he did to the Man that had the Palsie; *Matth. 9. 2. Son, be of good comfort, thy sins are forgiven*; or to *Mary Magdalen*, her sins, which are many, are forgiven. *Mar. 7. 47.*

As to your vain Thoughts, I can say no more, but what I have said ; that neither they, nor any other sin of infirmity, which is your burden and trouble, shall hurt or indanger your Salvation. It's the common lot of all Christians to suffer Afflictions outward or inward, and sometimes both : 2 Cor. 7. 5. *We were troubled on every side, without were fightings, within were fears.* God is only wise, knoweth how to order all for the good of his people. Wait on him with patience, until he shine on your Soul with the light of his Countenance, and fill you with Joy and Comfort, according to the promise ; *Blessed are they that mourn, for they shall be comforted.* Beware of unbelief, which maketh God a lyar. 1 Joh 5. 10. Believe his Promises, believe his Prophets ; *so shall ye be established* : 2 Chron. 20. 20. Beware of entertaining hard thoughts of God, dark misgiving thoughts, as you seem to do, when you fear lest God swear in his wrath against you ; he did so against murmuring, rebellious *Israel*, who despised the pleasant Land, and would appoint a Captain to lead them back into *Egypt*. What is this to your case ? God is good and doth good, is Love, Light, Life, Grace to all that trust in him. Read Dr. *Manton's* first Sermon on *Psal.* 119. 68. where he gives a check to such as yours : Page 473. You say true, I have not prayed for you of late more earnestly, because I hoped you had been more settled and at peace, hearing nothing from you to the contrary. Now I shall tender your condition. I cannot as yet promise you a solemn day. I have been very ill since I wrote to you, and am yet far from well. I pray you have patience ; and when God makes me able, I hope to see you. I am hastning apace to the Grave ; my Legs swell, which together with old Age, tell me the Grave is ready for me ; God grant I may be ready for it. I pray read these Lines, peruse them, and ponder them in your heart, and pray that the Holy Spirit may let you know the things that are freely given you of God.

Mar. 9. 81.

Tours, J. H.

I Am not without hope to fall to work again shortly ; I pray therefore in your next let me understand whether you continue in the same mind, to have a day kept on your account ; or whether you have found him whom your Soul loveth ; whether the Son of Righteousness be risen in your heart with healing in his wings ; or the Day-Star from on high hath visited your Soul. I pray you, let me ask you one Question ; Have you not received the Sacrament of the Lords Supper, and that worthily ? (i. e.) In a due manner, becoming that Holy Ordinance with Gospel preparation, and communing with your own heart in secret ? I know you have many times. Now what is a Sacrament, a Seal of the Covenant of Grace is it not ? Well, then there must be

mutual Sealing on both parts. You put to your Seal, that you will receive Christ, with his yoke of Obedience, with his Cross, Persecution. Did you not mean thus sincerely, with a good and honest heart? This is your Covenanting for your part, which you will endeavour to perform faithfully all the days of your life; though in many things you fail; as in vain thoughts and divers other things. And God Sealeth to you for his part, that he will be to you a God allsufficient; will give you his Son, with forgiveness of Sins, and all things pertaining to Life and Godliness. Now is not here strong Consolation for a Believer, an Heir of the Promises, one of Gods Covenant people? Away then with all doubting and unbelief. God is a faithful God; he keepeth Covenant and Mercy with them that love him, and keep his Commandments. Can you desire better assurance, that God is your God, Christ is your Saviour, that your Sins are forgiven. That is one branch of the Covenant. *Heb. 8. 12.* This Covenant is an everlasting Covenant, ratified and confirmed by the Blood of Christ; and the Seal of the Sacrament. Think you that vain thoughts, for which you are grieved, and count them your great burden, that they can disannul, or make void the Covenant so established? Come, Come, take hold of Gods Covenant, which God that cannot lye hath made with you in Christ; who though you be never so unworthy in your own apprehension; in all your slips and failings have recourse to the Covenant; in all your wants and defects of Grace apply your self to this Covenant, and it will afford you relief. Be not faithless, but believe, consider and meditate well on this: I say, though you know it already, yea, ruminate on it again; it is of great concernment. Now the God of Peace and Consolation, grant you Peace and Joy in believing, to whose Grace I commend you.

J. H.

MY hearts desire, and prayer to God for you is that you may be saved. And that is the very end of these lines to contribute my best endeavour to the salvation of your immortal Soul. And if you will but joyn with me to lend an ear, and the Lord please to open your heart, as he did *Isa's*, to attend to wholesome advice, I hope by Gods blessing the issue may be comfortable. So as I shall have no cause to repent of my labour in writing, nor you in reading according to words of truth and soberness. You have been known to me these many years, at least thirty years last past. You have requested a share in my Prayers, that was your own expression in a letter from you above twenty years ago. You have been a great promoter of Religion by your pains, and purse, and constant endeavour to get a good Minister settled at the place where you live. You have been reputed a sober man, and

a godly Christian by all that knew you. Thus you did run well. You were in a right course, you were fair for the Kingdom of Heaven. But how is it with you now? It is no good report that I hear of you; you are I hear become an Ale-house hanter a company keeper; Can sit and tittle with drunkards; Seem to take delight in bad fellowship; Else you would not visit the Ale-house several times in a day, and neglect your business at home; you decline in goodness, and decay in your outward estate. If this witness be true; as I am credibly informed, then are you to be sharply rebuked, that you may be found in the faith. O foolish man, who hath bewitched you, that you should not obey the truth; you did run well; who did hinder you; having begun in the spirit, are you now made perfect in the flesh; Have you done and suffered so many things in vain; if it be yet in vain? Thus you lose the things you have wrought, and fall short of the reward of godliness for want of perseverance, and holding out to the end. Remember, I pray you, whence you are fallen, and repent, and do the first works. You had better not to have known the way of righteousness, then after you have known it, to turn aside from the holy Commandment delivered to you; better not to have been washed, then return to the wallowing in the mire, and lick up your vomit again. Apostacy is so fearful a sin, that I tremble to think of the heinousness of it; how many woes and threatenings are upon record in scripture. Read and tremble: *Psa. 14. 14. Psa. 101. 3. 125. 5. Ezek. 16. 24. 33. 13. Heb. 6. 6. 10. 26. 39. 2. Pet. 2. 16. 21. Mar. 1. 45.* What iniquity have you found in the ways of God, that you have forsaken the good path, the holy Brethren for the pleasures of sin, which are but for a season: for you cannot serve two Masters. You cannot keep integrity, and take pleasure in sinful courses, which are as contrary as light and darkness, fire and water. By your present practise, you proclaim to the world, that you upon long experience, and having made tryal of Religious courses find no profit, no comfort in them. And so renounce your part in God and Christ, heaven and happiness, and resolve to take your lot and portion with drunkards, and ungodly sinners, both in this world, and that which is to come. Do you tremble at such a thought? This is the language of your Ale-house hanting. O what dishonour is this to God, that one that hath been his Servant so many years, should now at last revolt from him, and turn on the Devils side, and to profess to like the Devil better then God; his work, better then Gods; his wages, better then God; hell, better then heaven; the company of Drunkards, better then the society of Saints. For a Christian to turn Drunkard is the worst turn that can be. If you conceive this charge be to heaieve, consider, that God makes no difference between drunkards, and the companions of drunkards; Compare, *Mar. 9. 14. and Luke 12. 43.* To sit to

eat and drink with the drunkard, is all one with to eat and drink and to be drunken; And the punishment of both is alike; *The Lord of that Servant will come in an hour when he looketh not for him, and shall cut him asunder and appoint him his portion with hypocrites there shall be weeping and gnashing of teeth.* So in *Prov. 23. 20. 21.* Be not among wine bibbers, &c. for the drunkard shall come to poverty. By which it is plain that it is all one to be among wine bibbers, and to be a drunkard; keeping company with wicked men is forbidden as well as wickedness is self. *Psal. 1. 1.* A godly man, who is the only blessed man, is one that hath no fellowship with the ungodly, *Psal. 26. 4. 5.* I have not sat with vain persons, neither will I go in with dissemblers, I have hated the Congregation of evil doers, and will not sit with the wicked. *Prov. 13. 20.* He that walketh with the wise, shall be wise: but a companion of fools shall be destroyed. *Psal. 119. 63.* I am a companion to them that fear thee. I need not multiply texts in so plain a case: And do I need to add, how offensive Ale-house haunting is to others? It brings reproach upon profession, it verifies the prophane proverb, a young Saint, an old devil; it gives occasion to the adversary to blaspheme; it rejoiceth the ungodly and hardeneth their hearts, and strengtheneth their hands, that they should not return from their lewd ways. It grieveth the good spirit of God, it makes sad the hearts of those that fear God, it is a sore affliction to your Wife, family, and relations, it impoverisheth your Estate, causeth a neglect of your business and calling, it unfits you for holy duties, though you do not altogether lay them aside. If you regard iniquity in your hearts? God will not hear your prayer, he heareth not sinners, that is not such as live in sin; for in prayer we are commanded to lift up holy hands: *1 Tim. 2. 8.* Lay all these together in the balance of the Sanctuary. Weigh your Actions. Do I well to turn from my Righteousness, and commit Iniquity? Do I well to forsake God the fountain of living water, and to dig to my self broken Cisterns, that can hold no water? Do I well to grieve the holy spirit, to bring an evil report on the holy ways of God? Do I well to run the hazard of damning my Soul? To encourage sinners in sin, to harden the wicked and offend the godly, to undo Wife and Children, and make sad the hearts of my friends, will it not be bitterness in the end? If I conceive you to be under a sore temptation. The hand of Satan, of Satan is in all this you are discontented and pressed with heavier burdens of debt, and some outward concerns; and the Devil draws you to the Ale-house, as a diversion; and to drive away sorrow. But this a sinister course, a remedy worse then the disease; as to be sure all remedies are of that enemyes prescribing. Will any wise man hearken to the counsel of an enemy? consult his own reason? Is spending your money, and wasting your time laying aside care of busi-

business, the way to lessen or increase your debts? If there were no sin in it, it might divert your mind a little for the present. Just like impenitent sinners who are convinced of the necessity of Repentance; but because Repentance and Godly Sorrow is bitter to the Flesh, they defer and delay from time to time, and linger as *Lot* did in *Sodom*, till a shower of Fire and Brimstone overtook them, to their eternal undoing. Be not so unwise as to make light of Eternal Happiness; by giving way to Alehouse mirth and merriment; which is a poor remedy, and to be sorrowed for with bitter tears: *Prov. 14. 13. Even in laughter the heart is sorrowful; and the end of that mirth is heaviness.* Now if you will hearken, I will give you advice, and the Lord shall be with you. Repent, and be converted, and return to God, from whom you are deeply revolted; bewail your backsliding, forsake your evil courses; Enter not into the path of the wicked: *Prov. 4. 14, 15. Pray, lie at the Throne of Grace, beseech God with importunity, beg pardon for what is past, and Grace to keep you from the path of the destroyer for the time to come. Break off from all ill company. Say as Psal. 119. 15. Depart from me, ye wicked: I will keep the Commandments of my God.* It may be said, he that hath drawn you into the snare, will discourage you from recovering your self by Repentance, by telling you, it is too late, your sins are too many and too heinous to be forgiven; but believe him not, he is a liar, he is a murderer of Souls: Believe the Word of God, the God of Truth, which assures to repenting sinners, that there is hope in *Isaiah*: *If we confess and forsake our sins we shall find mercy. Prov. 28. 13. If a man will hide his sins, he shall have no peace. If he confess them, he shall have mercy. Jer. 3. 12. If they will confess their iniquity, I will be merciful to them. Jer. 39. 18. I will be merciful to them, and will not be angry with them, because they have confessed their iniquity. Jer. 39. 18. I will be merciful to them, and will not be angry with them, because they have confessed their iniquity.* This course if you will follow, to set about it without delay, then shall you obtain forgiveness, through the rich mercy of God in Christ. Read and consider well the parable of the prodigal Son, *Luke 15.* and doubt not of Gods favour and reconciliation; and so the worst and most dangerous of your debts are discharged: And for your Money-debts, you may find a better way of cure for them, than the company of good fellows in an Alehouse. You have secret Prayer, a sweet solace for a Soul in trouble, *Psal. 119. 4.* you have good Books to read, you have Godly Ministers of the Word; you have Christian Neighbours, whose Society and Counsel you may make use of; you have Wife and Children, to delight and recreate your self in their company; you have Friends and Relations not far distant, who are able to give you advice, if you will make known your case unto them, and not smother your grief by reserving and locking it up in your own breast, which is not a good way. This is to keep the Devils Counsel, till you sink under your burden with despair. Take heed of it. I know your Brother loveth you dearly, and is not so far off, but you may have his help at hand, and assist.

ance to manage your Estate, so as to clear all your Debts in a short time; make him of your Counsel, and take his Advice, I am no Counsellor in Worldly affairs: I pray you regard what I say from God concerning your Soul; and let your Brother be of your Counsel, touching your outward Estate. And so I commend you to God, praying that you may duely weigh what I have said, that my Counsels and Reproofs be not as Water-spilt on the ground; but rather as good seed falling on good ground, that by Gods Blessing it may bring forth good fruit, even true Repentance in you, and amendment of Life, &c.

Your Loving Friend for the Salvation
of your Soul;
J. H.

BEcause I have no Worldly good thing to present you with, I now and then let a word of Spiritual Counsel drop from my Pen. I desire to commend to you one Scripture, which I pray you to meditate on frequently: *Deut. 4. 9. Only take heed to thy self, and keep thy Soul diligently.* Is there any thing in this World of equal concernment? If the Soul be safe, all is safe. It shall go well with the Body, if the Soul be saved. If the Soul miscarry, we are undone for ever. Shall we be careful of the Health of the Body, and careless of the Immortal Soul? Shall we keep our Money safe, our Lands and Evidences of Estates, and not keep our Hearts diligently? *Prov. 4. 23.* Let us preserve our Money, our Estates as charily as we can, Death will strip us of all; we must carry nothing away with us; no more than we brought with us into the World. Naked we came; and naked we must return, as to the Body: But Spiritual treasure, Soul riches will accompany us beyond the Grave to Eternity; *Our works shall follow us: i. e.* The reward of them. O let us labour to be found in Christ, to be made new creatures, to be rich in good works; for as we sow, so shall we reap. *I was hungry, and ye fed me; or, I was hungry, and ye fed me not, &c.* According to one of these will the doom pass at the great day. *Blessed is the servant, whom his Lord when he cometh shall find so doing.* As that day an upright heart, a Conscience sprinkled with Christs Blood, a Life full of good Works and Almdeeds will be more comfortable in the review, than Lands and Lordships, and bags full of Money. Let us be wise in time. Let us make to our selves friends of the unrighteous Mammon, that when these things fail, we may be received into everlasting habitations.

There be dead at London, within twelve Months, twelve worthy Ministers of the Gospel; and Judge Hales, that upright Judge, that

scorned to take a bribe, the Honour and oracle of the law, is dead also pray that these deaths of righteous men preface not evil to come. Thus with due respects to you both, I commend you to God resting

Losco February 15, 1676.

Tours

J. H.

BECAUSE I have nothing to write to you about worldly matters, I would give you a word of spiritual advice; which as it is, not to me any trouble; so I would hope, it is neither unprofitable, nor unacceptable to you. That which I have thought fit at this time to impart to you is the sinfulness of sin, the danger, and damnation that accompanieth every sin; every disobedience; which without true and sincere repentance, and amendment of life, will be the eternal ruin of the Soul. One actual sin is enough to destroy a man as is apparent in *Adam, Leth's Wife, Ananias and Sapphira*, And many others in scripture; and how much more then will a course of sin, away of wickedness, as the love of the world, a form of godliness, hypocrisy, an unregenerate estate, if continued in, undo a man everlastingly? Yet how little is this laid to heart? What favourable thoughts do most people entertain of sin? As if it were at light matter, not to be so much dreaded; since Christ died for sin, what need we so much fear to live in it? Seeing God is merciful, why may not we take liberty to live as we list? As if the Son of God came down from Heaven not destroy the works of the Devil; but to establish the Empire of sin, as if God were not as just, as merciful; whose most pure and holy nature can never be reconciled to sin. Sin is the transgression of law. And the great Lawgiver, who is able to save, or destroy, will never suffer sinners to trample on his authority; and cast his Commandments at their heels, and hold them guiltless. Sin provoketh God, the God of patience to anger. And the wrath of God is revealed from Heaven against sin in all ages. What strange confusion, and horrid destruction hath sin introduced into the world, it cast thousands of lapsed Angels out of Heaven into the dreadful *Tophet*, where they are reserved in everlasting chains under darkness to the judgment of the great day. This viper stung our first Parents, oured them of Paradise, brought in sorrow, sickness, a thousand diseases, and death into the world, drowned all the Earth with a flood, turned *Sodom* to ashes, brought on *Jerusalem* such calamities, as were not inflicted on any Nation under heaven. And which is more, what is it but sin, that kindles the flames of Hell fire and (which yet further declareth the hatefulness of sin) it crucified the Lord Jesus Christ; without shedding whose blood no remission. How much then is every one concerned to get out of a state of sin.

to commune with our hearts and trye if we be converted. And to see, that no infidelity have Dominion over us; Let us judge our selves, that we be not judged. Make sure our eternal estate, live we not in sin, lest we dye in sin, and be damned for sin; let's follow holiness, without which no man shall see the Lord. We are all in good health, blessed be God, to whom I commit you, and with all due respects to you both rest

Yours &c.

London July 14. 1677.

WE are all well praised be God, I have nothing of outward matters to present you with, which makes me fill my paper with better things. The going out of the old year should minde us of putting off the old man; and the coming in of the new year, that we put on the new man, that we purge out the old leaven of corruption, that we may be renewed in sincerity and true holiness. We are one year nearer to our grave, and eternity, then we are the last year at this time; have we got one years growth in grace? What progress have we made in sanctification, in mortification this year? What corruptions have we subdued? Have we put off our worldly mindness, lukewarmness, formality in worship? Are we become more holy, humble, heavenly, have we added one Cubit to our spiritual stature? It is not unlikely, but we can tell whether we decline and go backward; or whether we go forward and increase in riches and our outward estate. And ife Soul is more excellent, then the body, and grace then gold. Let us take a view of the state of our Souls, and observe what mercies we have received this year; from how many evils and calamities we have been preserved; and sad breaches which have been made upon other families which we and ours have been freed from, that so we may be thankful, and give to God his praise. Let us review our sins of the year past, how many ways we have miscarried and offended God, that so we may be humbled and renew our repentance. How oft have we received the sacrament of the Lords supper? So many obligations we lye under; the vowes of God are upon us, and tyes to better obedience. Thus oft reflecting on our selves is a good way to know our spiritual estates. A Christian should be no stranger to his own heart and state in reference to eternity, self-judging discovers out selves to our selves, encreaseth grace, enlargeth comfort, weakeneth corruption, keepeth peace with God and our own consciences, casteth out sin, prevents mistakes which are dangerous in soul-affairs, prepareth to every good work. If we were, as the Apostle saith. Gal. 6. 14. Crucified

afflict us less, and our hearts would be more above, where our treasure is, or should be. So wishing you a good new year; especially that your souls may prosper, I commit you to God; and with all due respects to you both remembered, I am

Decem. 28. 1676.

J. Hieron.

My very good friend,

Understand that you and your whole family are in great sorrow and heaviness through your Wifes miscarriage of a child, and truly I and our family do grieve with you: for so we are commanded, *we weep with them that weep*, and be kindly affectioned one to another with brotherly love. But I pray, be wise and take heed lest you over-grieve; and so offend God by immoderate sorrow, which you may easily do, and so provoke his wrath against you; and bring a heavier cross upon you. *Let them that weep as if they wept not*, 1 Cor. 7. 30. If it should please God to make a greater breach among us by taking from any of us a dear friend, we ought to submit to Gods will with patience and silence. As we see in Job, who beside the loss of all his cattle, had all his Children at mans estate taken from him by a violent stroke, yet how religiously he behaved himself, under the hand of God you may read in his story. So let us humble our selves under the mighty hand of God, that he may exalt us in due time: 1 Pet. 5. 6. What said the prophet to the King of Judah, asking how shall we do for the hundred Talents? The Lord is able to give the much more than this: 2 Chron. 2. 25. 9. Gods hand is not shortened: He can abundantly recompence a greater loss, then this. But I would not have you too earnestly set your hearts upon any outward blessing, nor too eagerly desire issue; but with submission to Gods will, so far as may be for his glory, and your good and comfort. For though Children are an heritage from the Lord, as it is Psal. 127. 3; that is, when God giveth them in love, and blesteth them; not when he giveth them in anger, as he gave Israel quails Psal. 78. 30, 31. and gave to Ephraim Children Hos. 9. 13. for the murderers: Better it is to be barren, then fruitful in Children, that may be crossed to fathers, and heart breakings to Mothers by their wickedness Prov. 17. 25. or by the evil of the times. If Popery should come in, or the sword of war should rage in the land, we know not what evil may be in the earth. But such times have been, and we know not what may be, when it shall be said, *Blessed are the barren, that never bare, and the paps which never gave suck*, Luk. 23. 29. Let me give you wholesome counsel which if God give you hearts to embrace it, will be to your comfort. And it is that

which you find, *Lam. 3. 30 & 40.* Wherefore doth a living man complain, a man for the punishment of his sins? Let us search, and try our ways, and turn again to the Lord. Leave off grieving for the affliction, and inquire into the cause of it; as *Rebekah* did being with child, she enquired of the Lord why am I thus? *Gen. 25. 22.* Go you and do likewise, pray to God as *Job. 10. 2.* Shew me wherefore thou contendest with me. Search your hearts and ways. Have you wrestled with God, in prayer for the fruit of the womb and for a blessing on it? Have you set up prayer in your family, or neglected it? If not; then have you robbed God of his due; and no marvel, if he deceive you of your expected comfort: You know, or may know, that family prayer is a duty commanded of God, and put in practise by all Gods people. And those are no Christian families, that do not call upon God; nay, the wrath of God hangs over them. *Jer. 10. 25.* pray turn to all these scriptures, and weigh them well *Eph. 6. 18. Luk. 18. 1. Jos. 24. 15. Job 1. 5. Ait. 10. 2. Gen. 18. 19.* And mark this one instance, *Haar* had a promise, that his seed should be as the Stars of Heaven for multitude; yet his wife was barren, and without issue Twenty years until he prayed more earnestly, and then *Rebekah* conceived, and bare twins *Gen. 25. 22.* As blessings are obtained by prayer so are they sanctified, to become blessings indeed by prayer, *1 Tim. 4. 5.* It is sanctified by the word and prayer. Every creature is so, our meat, our labours, our enjoyments, our relations, are sanctified to us by prayer. Otherwise the curse abides on them *Prov. 3. 33.* The curse of the Lord is in the house of the wicked; *Tir. 1. 15.* To the pure all things are pure; but to them, that are defiled, and unbelieving is nothing pure. These things I pray lay to heart, and resolve to reform and amend whatsoever is amiss; as you would have Gods blessing and favour both here and hereafter. And consider whether this neglect of family-prayer be not the thing, which troubles *M.* and the grief of it be not the cause of her miscarriage. For I really believe she hath in all other things as much content as her heart can wish, a loving Husband, a loving relation; and fulness of all things that the earth affords; but she cannot be satisfied to live in a family, where God is not worshipped, she with *Mary* in the gospel, having chosen the good part, which shall not be taken from her. Therefore I earnestly desire, she may be gratified in this one request; if you think I speak reason, resolve to put this advice in practise and begin presently, and continue to the end. They that call on the name of the Lord, shall be saved. pray, let this Letter be read to, or by your whole family. So praying God to open your ears, and hearts to hearken to the counsel of the word, I leave it and you all, to the blessing of God, and with my love to you all, I rest

Your faithful friend

J. Hieron.

Essex Feb. 21. 1679

This

This is to let you know that your Aunt W. dyed yesterday, after about ten dayes lying sick. Thus we part with our loving Neighbours and Friends, one after another; till Death at length knocketh at our door. And what better use can we make of every such occasion, than to consider our selves, and seriously to mind our own latter end? Let us put this question to our Souls: Soul, art thou ready to depart? Art thou in such a posture as thou wouldst be, to appear before the Tribunal of the great Judge? Hast thou on the Wedding garment? Take heed thou be not found naked to thy shame. O, put on the Lord Jesus Christ, his Righteousness by Faith to Justification, his Holiness to Sanctification. Every one would have comfort and hope in Death; but then we must lay up a good foundation of it in Life. No man is like to find that treasure at, or after Death, which he never laid up in his Life time: *For what a man soweth that shall he certainly reap. He that soweth to the flesh, or to the world, shall reap corruption, damnation eternal.* O that we were wise! O that we would consider the end of our wayes! Whither are we going? Heaven or Hell is before us: To which of these doth my present way lead? Resolve this Question ere you sleep; because Time tarries for no Man, Life is uncertain, and upon this moment depends Eternity. Time is irrevocable: When once it is past, it cannot be recalled; not if you would give thousands of Gold and Silver for one day or hour longer. Let every passing peal you hear ring, every Grave you see opened, preach to you this Doctrine; *Be ye also ready.* Those to whom those Skulls and Bones you see turned up belong, were in their time, as good Men as you perhaps. What we see them to be now, others will see us to be shortly. The fashion of this World passeth away; but Godliness, Grace, Holiness, endureth for ever. Choose with *Mary* that good part which shall never be taken from you. I know no business of greater weight than this is, therefore I beseech you do not slight it, but lay it to heart. Thus with due respects to you, I rest

Yours truly

Losco. June 14. 77.

John Hieron.

THE only intent of this Paper is to give you a word of Spiritual Advice and Direction to carry your self so in this World, that you may be happy for ever in the World to come. You know every one hath a Soul, an Immortal Soul, which must live eternally either in bliss or misery. And every one of us must be careful to save his own Soul. *Deut. 4. 9. Only take heed to thy self, and keep thy Soul diligently.* The more precious any thing is, the more careful we are to preserve it, and more fearful to lose it. In this respect the Soul deserves more care,

than

than all the things in the World besides; for it is infinitely more worth. *What will it profit a man to gain the whole world, and loose his own soul? Or what shall a man give in exchange for his soul?* Saith our blessed Saviour, *Matth. 16. 26.* Wherefore let my Counsel be acceptable to you; and I will shew you the right way, how you may save your Soul, and be for ever happy; which I shall do in two words. First, Be careful to shun and avoid whatsoever is destructive, and dangerous to the Soul; and that is sin, and sinful lusts. *1. Pet. 2. 11. Abstain from fleshly lusts which war against the Soul.* *Deut. 23. 8. Keep thee from every wicked thing.* *Jer. 44. 4. Do not do this abominable thing that my soul hates; saith the Lord God.* For the soul that sinneth shall aye. *Ezek. 18. 4.* And as you must watch against all sin, so must you flee all occasions and temptations to sin. Beware of ill example: *Follow not a multitude to do evil; Exod. 23. 2.* for the way to Hell is broad, the gate that leadeth to destruction is wide, and many there be that go in thereat. Take heed of bad company, which are infectious. Shun them as you would shun the Plague: *For a little leaven leaveneth the whole lump. He that walketh with the wise, (that is the Godly) shall be wise: But a companion of fools (that is, of wicked men) shall be destroyed. Prov. 13. 20. Be not among wine-bibbers. Prov. 23. 20. Come not near the door of an Harlot, or Harlots house. Prov. 5. 8. Blessed is the man, &c. Psal. 1.* This is the first part of my Advice, which is the same you are engaged to by the Vow of your Baptism, wherein you renounced the World, the Flesh and the Devil, and are under a solemn obligation to maintain a continual War against them, as being enemies to your Soul. And if you shall neglect to do it, you would be a forsworn creature. This is a consideration well worthy your laying to heart. In the next place, you must carefully use those means that God hath appointed to work grace and holiness in your heart; for by this we are saved. *And without holiness no man shall see the Lord, or be happy. Heb. 12. 14.* Let sin be the grief and burden of your heart; yea, sin original chiefly, as well as actual sins; for we are all born in sin, and Children of wrath by Nature; and must be born again; that so Natural Corruption, the plague of our heart, may be healed in us by a new birth from Heaven. *If any man be in Christ, he is a new creature.* For this you must pray to God earnestly, and with importunity; that he will create in you a new heart; *Psal. 51. 10.* and work in you a lively Faith, that you may kiss the Son, believe in Jesus Christ for pardon of Sin and Salvation. For this end you must diligently and constantly attend on the Word, which is the ordinary means which God hath appointed to beget and increase Faith. *Rom. 10. 17. Faith cometh by hearing.* Have a care to keep holy the Sabbath day constantly, and no day neglect reading the Scripture. And let fervent Prayer be your

Morning

Morning and Evening Sacrifice continually; and pray God to put his fear in your heart, that you may never depart from him. *Blessed is the man that seeketh always.* Prov. 28. 14. Daily be faithful and diligent in your Calling; be courteous to all men; do evil to none; speak evil of no man, live soberly, be temperate in all things. Let the chief care of your heart, and endeavour of your life be to serve and please God; that he may bless you here, and save you hereafter. So God shall have Honour, your Friends Comfort in you, and your Soul be eternally saved; which is the desire of

Thy true Friend and Lover,

Lofd. June 19. 1680.

John Hieron.

Thus this Holy Man was taking and making opportunities of doing good to Souls. The conversion, quickning and saving of Souls, was the desire of his Heart, what he earnestly prayed for, and the design of his Sermons, and of his Letters, and of his private Discourse too, and that to the last. As a Kindwoman coming to visit him, (not long before he dyed) and staying all night; when she came into his Chamber to take her leave, after much good Counsel given her, (says he) *Are you going? But who came along with you?* (She answered,) *My Maid.* *And (says he) where is he?* *I have something to say to him.* Then he was told, that the Man was on Horse-back, waiting for his Mistress. He replied, *Call him up. Shall any one come, and lodge a night in my House, and I say nothing to him concerning his Soul? Bid him alight and come to me; for I must speak to him.* Thus he shewed his Care for the Soul of a Servant, as well as of the Mistress; his Love to the Soul of a Stranger, as well as to any of his own Kindred.

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